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JAPANESE PINES

JANET OLTMANS

Seaward the sturdy black pine
Rides the wind-swept summit
Of the precipice;
Entwines its roots with moss and vine,
Finds safe hold among the rocky clefts,
Tosses its shaggy head
Defiant to the winter gale;
Strengthens its ramparts thus
Against the alien sea.

THE JAPAN CHRISTIAN QUARTERLY

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EDITORIAL NOTES

A COUNTRY RAMBLE.

Ever since the days of Hesiod and of Amos have sad or anxious or bitter voices been lifted on behalf of country folk. After all the progress of the ages scarcely one publication has come to the Editor's desk this past year which has not carried articles clamoring that the economic plight of the agricultural population of the world is critical! If it were possible to discuss in this publication the national agrarian situation from a political economic point of view there might be more interesting reading than the meanderings which follow, but we at least may call attention of our readers to an article by Dr. Washio in *The Japan Advertiser* for December 1st and then hasten on to remind you that after all this is a world problem and can never again, in any land, be merely local. The recent great International Wheat Limitation Conference proved that.

Or if one needs proof of the universality of rural problems he may simply speculate on the fact that still in the United States only 40% of the inhabitants are said to be city dwellers, and in both Europe and Japan the proportion is much lower. We urban folk—so dependent on these myriads of our brothers in straits so dire—who are we that we dare remain indifferent to country hardships?

Has it chanced to reach the ears of the city-born of this land, for instance, that last year because of failure of three harvests in certain parts of Northern Japan the inhabitants (within easy travel

distance of Tokyo) were eating only grass and bark, and great numbers dying of malnutrition? Had you realized that, partly because of the increase in rayon developments and partly because of trade and money fluctuations and consequent unemployment among the silk worms of Japan, scarcely a young daughter was left last Fall in the mulberry-raising districts of the North because the fathers (for lack of food) were selling daughters instead of silk! (See Mid-winter 1933 number of this Quarterly—note by Mr. Hennigar!)

Is it nothing to you—all ye who pass by? that a certain Red Cross physician examining babies in a country town on the Japan Sea last year found only ten out of one hundred youngsters (under two years old)—only ten whose size and weight were normal! "The best of these one hundred would rate only second class," she continued—"with those I have known in Tokyo and Osaka." (She continued with a long story of how very many were found to be suffering from tuberculosis which their parents had never suspected and did not understand how to prevent). When the Editor questioned a certain Tokyo-trained physician in a southern town as to why so many Hospitals were necessary in a small center of excellent climate he replied, "Ignorance keeps them filled—the ignorance of the country people for miles around. Very few of them know what to eat—what not to eat, and they drink bad water carelessly. I have twenty-five cases of typhoid now, and all the year through they die from dysentery."

In a port city flanked by mountains one often hears tourists exclaiming first (of course) over the beauty of the scenery and then "But we had heard that the Japanese were cultivating every square inch of their territory and yet here (amazedly) here—nothing grows on all these hills?" "Pity 'tis, 'tis true." Perhaps 15 to 20% of the land surface of these small islands is under cultivation, and the slopes of a million hills have only scenic value. Astonishing fact! in the face of the pressure of the population problem. And the answers to the query "For why?" seem two—First, the ubiquitous bamboo-grass, so sharpened that it cuts the throat of any animal that tries to eat it—so crowding and greedy that it seems more difficult to eradicate than any daisies or thistles ever were—and second, the inherited belief of the ordinary farmer (a belief

almost as difficult to eradicate as the bamboo grass) that rice and rice *only* should constitute the harvests of this land.

Almost in vain, to date, have Kagawa and his followers—have a few enlightened officials of the Home Department of the Government, lectured and written on the need for more diversified crops and methods more economical of life energy. In the North a few ambitious farmers have accepted Government loans for purchase of better live-stock, some sheep, more hens and a little up-to-date machinery. A few have gone to Denmark, to Canada, to the United States to observe agricultural methods. (See Mr. Cary's article Page 38, yet note that he says "These three homes are unusual. They aren't representative (even!) of Hokkaido, but they point to the possibilities of what rural life can be.")

In the Southern and Western parts of Japan (which the writer knows best) still the long, wet fields are planted and transplanted by hand—many by women's hands. We have seen women hitched to the plows, straining long hours through the stiff, damp, black mould! Half-way between the great cities of Osaka and Kobe, which seem to our hastily passing tourist friends so marvelously up-to-date, still rises the stench of the reservoirs for human manure for use on all our fields, and from three to five each morning the ox-carts creak slowly into town with the little garden stuff that market gardeners near the large cities increasingly do grow. The farmer owners stalk beside their slow-creeping beasts. Just why they do not ride—even on the returning empty wagons—who knows? Surely not out of consideration for the animals, for prevention of cruelty to animals is on the educational program of every Christian child-training institution (or should be!) One City-Japanese facetiously explained "Probably they walk because their fathers and grand-fathers did"! (See Mr. Stone's article, Page 14 on conservatism). Far be it from the Editor, who vastly deplores the Western speed-mania, to wish any more of that imported into the East—yet it would be interesting, would it not? to have some student of efficiency methods make a study of how much time is lost on these daily strolls of sometimes twenty or thirty miles beside a slow-moving ox or a horse that never trots.

And could there possibly be some energy conserved (by riding) which might better be put into work at home at the end of the

journey—say some work which the waiting wife now has to do? But this, of course, is merely a side issue (a way-side issue, as it were).

Dr. Sadakata and Miss Oguri (both of that most excellent Hospital, St. Luke's of Tokyo), as well as many practical mothers of the missionary fold, have agreed with the Editor that one long-standing need for the bringing of more abundant life to the children of Japan is the need for more milk. If only somewhere we might discover a Japanese "Burbank" who could eliminate the too-sharp edges of the bamboo-grass as the needles were bred out of cacti! If only, on all these idle mountains, some determined effort could be made to grow some form of pasturage—if only we might somehow import from Italy or Palestine (or why not from China?) some thousands of useful goats, and then let some more Theological students turn "pastoral" (see Mr. Hilburn's article, Page 52) then might Japanese babies look forward at birth to a life-expectancy of fifty-five years or more as we do in the United States, instead of as now their average thirty-five or less of precarious existence! One might digress here to imagine new, interesting occupations which might come with goat-raising (glove-making, for instance, or chamois preparation) as in Italy. All farmer's conferences are interested in "auxiliary occupations"—what if there might be goats!

It isn't all just dreaming—this project! Here lies a land where the Tuberculosis and childrens' death-rates are probably the highest in the world (for countries which publish statistics). More milk would help both problems—yet, except in the North, there is little or no pasturage for cows, and powdered or tinned milk is too expensive for wide use. Mr. Kagawa's hero in his recent popular novel "A Grain of Wheat" is always urging the planting of more nut trees as a way of varying the products and diet of country folk.

That is good advice, economically, and we are fond of nuts, but neither babies nor invalids should eat them. Why may not the Editor and her few likewise-minded friends, "The Fellows of the Mountain Goat Promotion Association," urge the keeping of more of these much-needed little animals? At least the flavor of this occupation (of which Mr. Hilburn makes facetious mention) might prove a welcome rival to the over-long-endured stench of all our

Spring and Fall rice-fields—and just perhaps the shepherding would prove an easier, much more healthful occupation for the now terribly hardworking, over-burdened women of the country than their back-breaking duties in the interminable, wet, smelly fields.

Long ago when Robert E. Woods, an outstanding Christian Social Worker of the American Episcopal Church, visited Japan he told the writer he believed the two great problems of this country to be Health and Recreation (use of leisure time). This last-named urgent question for solution will be further discussed in a later "Social Work Number" of this magazine. Jesus knew his and our responsibility in this connexion. The Government Social Bureau has done some splendid organizing in the creation of its Young Men's and Women's Associations in almost every town throughout the country. Mr. Kagawa, Mr. Masuzaki, Mr. Sugiyama, M.P. (see his article in the October Quarterly) and all of us more or less are coming to glimpse the Christian opportunity for service along the line of giving more constructive opportunities for the use of leisure time.

And as for the religious occupation of Japan's rural areas—may we let the following theologs, ordained men, (many of them) answer in the following pages as to what is being tried, or should be, in that field? The Kwansei Gakuin experiment is being heartily welcomed—Dr. E. M. Clark of the Chuo, Theological Seminary also has something of the same ideal (He is now on furlough); the Friends (as readers will note from papers by Messrs. Binford and Nicholson) are hard at work for the farmers—We may well imagine that our Christ, whose keen eyes found so many parables in His own country-side, might be saying "God speed you, gentlemen—The seed is the word of God."

I. Mac.

"THIS ALSO MAY I."

In "Deor's Lament," one of the first and most beautiful of Anglo-Saxon lyrics, the author, a *scop* who has lost his place at his master's side, comforts himself by thinking back upon the trials other men have endured. After reciting the tale of some ancient hero's conflict and conquest, the poet ends each strophe with the refrain,

"That sorrow he o'erwent; this also may I."

Therein lies a parable for our present age. We are standing in grave danger of becoming a prey to our own moods and mental states. Having endured the throes of the expansive spirit of prosperity, we were hurled into the pit of depression psychology, only to develop at the present time what seems like a "crisis psychosis." The grim words, "chaos," "crisis," and "*debacle*" flow altogether too glibly from our tongues. Can it be that we are developing an unwholesome delight in contemplating unbalanced budgets, decreased contributions, and interrupted salaries? Can it be that we are gaining a melancholy and morbid satisfaction from the thought of living in an age of the breaking up of civilizations?

Some, indeed, escape to a state of blissful optimism by not facing the facts. Others take refuge in the dizziness induced by an endless running around in circles. Still others lull themselves into a false sense of security by contemplating the Altogether Other. But most of us continue in our usual way, gaining from the times in which we live little except a sense of strain and a delightful feeling of insecurity and impending disaster.

Is there no other way out? History exists for our edification, biography that we, like Deor, may profit by reflecting upon the lives of the conquerors. The literature which we call sacred testifies with unanimous voice that crisis and confusion without, can only be met by calmness and confidence within. Isaiah, at a crisis in the life of his nation, preaches that "in returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Jesus, on the eve of Gethsemane, still confident of the triumph of spiritual values, encourages his dispirited disciples with the words, "Be of good cheer; I have overcome the world." Paul, fighting with "beasts" at Ephesus, still confidently writes to the Corinthians, "We faint not.....while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." The writer to the Hebrews, contemplating the life of Moses, recalls to his own encouragement that Moses "endured as seeing Him who is invisible." Not only in the Bible, but in Christian history as well, men have always met the hour of crisis and the day of confusion by returning in new trust and confidence

to the eternal values which undergird and overlay the temporal life which lies around about us. "That sorrow they o'erwent; this also may I."

This by no means implies an escape from reality. It is, on the other hand a return to balance and sanity. It is only by crises and chaos that we are driven back to the Eternal which is our home. It results not in an anaesthesia of the senses, but in the quickening of the spiritual perceptions and the arousing of that insight which is so apt to atrophy in the piping times of peace, but which surely emerges as the Christian man or woman faces the facts of human conflict. It results in the development of vision—vision by which we may once more be enabled to "see life steadily and see it whole."

W. L.

* The Editor is happy to announce that Rev. Willis C. Lamott, re-elected after his return from furlough to the Publications Committee and the Editorial Committee of this Quarterly, besides contributing occasional Editorials has kindly consented to take full charge of the Book Review Section of this magazine (beginning with this number.) Any communications concerning this important part of our publication should be addressed to him at Meiji Gakuin, Shirokane, Tokyo.

FRAGMENT

Shungetsu Ikuta

Blessed be the heart of a man
Who (tho he swears revenge this day—
Thrice striking his breast)
Tomorrow forgets revenge.

(Interpreted by Aiko Kishi)

Shungetsu Ikuta (says Mrs. Kishi) is one of the chief twentieth century poets in Japan, (1891-1930). His theme is usually religious and he wrote in the midst of his toil and poverty. Tho he had little formal education he was able to translate into Japanese the poems of Heine and Goethe.

A "COUNTRY LIFE" MOVEMENT

In Japan, the Commission on Re-Thinking Missions found the need for missionary aid in the problems of country life rather than in those of technical agriculture. It recommends here, as well as in the other countries "a comprehensive country life movement" (p. 232) :

"1. To give direction to thought and action in the self-help movement of farmers for better living conditions and happier relations in their economic activities, in their homes and in their communities.

2. To develop and disseminate ideas relating to sound community and national policies as they affect the life of rural people.

3. To develop interest in the better living side, as distinguished from the production and marketing side of agriculture, on the part of persons in the public services organized for the purpose of helping farmers; to encourage the development of agricultural research and extension where it does not exist; and to encourage the movement for home demonstration agents to supplement the work of the agricultural adviser."

Editor's Note :—Please note in the following pages to what extent the practice and purpose of our Missionaries and Japanese Christians agree with above policies.

THE PRESENT CRISIS AND PRACTICAL RURAL EVANGELISM

(For Rural Commission of the National Christian Council, Nov. 1933)

GURNEY BINFORD

This article was prepared at the request of the N.C.C. for a ten minutes speech to introduce the discussion in the Rural Section of the annual meeting in Nov.

In previous conferences on Rural Evangelism and in current literature the present economic, social and political plight of farmers has been clearly defined. The economic trend of the past few decades has brought the rural population into a decided economic disadvantage. As the tendency has grown toward social distinctions on the basis of wealth the farmer has lost in position socially. In face of these facts we are asking the question, what can we as Christians do to help the situation?

I would first direct our question to ourselves. What are our qualifications for the task? Measured even by our own standards, How much real brotherly sympathy and understanding do we have for the rural classes? Does not the fact that it is so hard to find Christian workers who will give themselves to rural evangelistic work and to rural pastorates indicate that there is amongst Christian workers a certain pride which looks down dspreciatingly upon farm work as such? If this be true, I would suggest the first step toward preparation for rural work is to so reconstruct our attitude to farming that we can appreciate farm life and see in it hope for living on a high scale of values. Indeed I feel inclined to think that the hope for Christianity itself lies in Christianity adopting the basis of values which is necessary to make farm life noble; that is, a Christian is not a real Christian if he demands for himself a high scale of living without considering other classes and what should justly be granted to the farmer. When the Christian has adjusted himself to this attitude of service then he is ready to take the Gospel to the rural population.

The Gospel is the good news of a way of deliverance from sin. Not all the sufferings and the low social condition of the farmer are due to adverse economic and political conditions. Low ideals of what pleasure is, and the lack of appreciation of spiritual values make rural life a selfish existence on a low scale. So our first task is to make rural people know that there is a possible better way of life on the farm and that the door to that life is Jesus who calls all men to repent from sin. Our practical experience, however, has taught us that it is very difficult to get a responsive hearing in rural places to so simple a Gospel. Some way must be found to enlist the interest of the rural classes.

In the little book, "The theory and practice of Rural Gospel Schools," (Nomin Fukuin Gakko no Riron to Jissai) published three years ago by the N.C.C., Rev. Kiko Yabe and Dr. Kagawa point out some of the essentials for rural evangelism. Our experience of the past three years tend to verify the statements which they made. Following their suggestions, before we can minister to the needs of rural communities there must first be a careful diagnosis of the community to be worked. Mass-meetings accomplish practically nothing if there is not long-continued personal guidance to follow up the big meetings.

Rural Gospel Schools seem to have been the most successful methods in the experiences of the past five or six years. These in detail are different in different parts of the country according to local conditions and the personality and ideals of the leaders but the general outlines are the same. I should like to call attention to a distinction in two different kinds of rural gospel schools which seem not to be understood by those who are contemplating undertaking the work. The first kind have been for training rural leaders and have been largely for those who have already grasped Christian ideals and are for some reason interested in rural reconstruction along Christian lines. They have been attended largely by those who are not actually engaged in the agricultural occupation. The second kind have been for young men who are actually doing farm work as an occupation but have not as yet been interested in Christianity as a way of life. The object of this second kind is by a series of talks for a week or more to give an understanding of Christian Ideals of life and service and inspiration

for a life with a mission of service as successful Christian farmers. In the course there will of course be lessons on farm methods and management.

The object of this second kind of Gospel School can be attained by first, pointing out the needs which the young farmer naturally feels; second directing attention to what is necessary on the part of the activity of the farmer himself to attain the needed things. He is thus made to feel that the task is too great for him. At this point he is ready for the third step in the process, that is the acceptance of the faith which brings the strength and character to carry on to the realization of the vision he has been shown of a purer, better rural life. This second kind is to lead those who are not yet Christian to decide to become model successful Christian farmers.

The first kind of Gospel School may sometimes, if not cautiously guarded, tend to cause young men to seek to give up actual farming and to seek rural social work as a profession. The special object of the second kind should be to make men happy in farming as an occupation. Rural Gospel Schools are a failure if they do not make farmers happy and contented to be farmers. (A religion which makes people contented with conditions as they are is narcotic; but a religion which makes men with faith work for better conditions is not narcotic.) The first kind may collect students from widely scattered districts and send them back to be leaders in the second kind of schools in their own communities. The second kind collects students from a single district, or parish, so that they will be near enough together to cooperate in carrying out the new ideals.

I think that a clearer distinction of the two kinds of rural Gospel Schools would be a decided help in the organization and carrying on of the work. The first kind may have in them students who are not yet Christians but as a result they should catch the Christian spirit and go out as Christian leaders. The second kind may have in them a few Christians, but they will be cooperating with the leader in the effort to lead the others to be Christians. One essential thing is to follow up the second kind of school with some kind of personal work and activity which will hold the group together till they are ready to come into the church. That is, some

kind of an organization, meeting monthly or as often as they can be gotten together to talk over their experiences in the effort to put into practice the new conception of life which they have decided to follow.

The first kind of Gospel School should be followed by a large number of the second kind. Each church that is near enough to rural communities to do so should have as one branch of the activity of the church this second kind of Gospel School with its organized group of farmers for mutual helpfulness. Out of this will grow rural Sunday Schools, rural nurseries, temperance societies and other activities for rural improvement; particularly forms of cooperation between country and town people.

Leaving the Gospel Schools, another kind of rural evangelistic work is the kind being carried on by Rev. Calahan in Ehime Ken. This is under the name of Tent Evangelism and seems to be a kind of mass-gospel-school. The essential features of this seem to be, first, a large number of sympathetic cooperators amongst pastors and theological students. Second, enlisting the interest and cooperation of leading non-christian influential men in the community before the tent is taken to the place. And third, systematic and continued personal guidance for those who have been interested by the tent series of meetings till they are brought into a church for the further continuance of the work. Mr. Calahan himself will have to explain more in detail how his plan works out.*

Another opportunity as an open field is the large number of country girls who, during the leisure winter season, come from the farmer homes into the towns or into a country home to sewing schools. These girls are quite open to deep impressions for life. There probably is not a town in which there is a church that can not find openings in some such sewing-schools for teaching Christian Hymns, Bible lessons, or talks on home ideals, or home economics, or rural sanitation, or cooking, or such things. Young men farmers can not put into practice high ideals and live the Christian home life if there can not be found for them partners who will sympathetically cooperate with them.

I hesitate to mention one other subject which I feel to be important. It is with regard to motives in rural work. It goes

* See Spring issue Quarterly (1933) "The Church on Wheels—P. 159."

without saying that the Christian motive is for improvement of conditions. If, however, the establishment of churches appears to be the motive there is danger of making it appear that the object is to get a place for a preacher to be supported. Rural peoples have been so much exploited that they look with suspicion for the money motive in any movement, and it will take a long time to create the realization that the church is a thing of real value to the community. It is a long hard pull to demonstrate that we go to serve and not to get profit for ourselves. If we can demonstrate the value of Christian life and principles we can well afford to leave the development of churches to be an after result.

In no other field of Christian service is it more true that "whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the Gospel's shall save it." (Mark 8:35).

HUMILITY

Shungetsu Ikuta

Take my poor spirit under Thy guidance, O God—
Among these wise men of this world
I am straying with a wounded heart!

Because of this poverty of my soul may I be delivered!
The light of Thy truth—may it shine upon me
Because I am poor of heart?

Interpreted by Aiko Kishi

DIFFICULTIES IN CHRISTIAN RURAL PERMEATION

(The Disillusions of a Tamed Ruralist)

A. R. STONE

The writer of this article wishes to make a confession, and at the same time to express a conviction. He wishes to confess that the path to a Christian rural Japan does not now appear as rosy as it did to him in the enthusiasms and youth of a first term. At the same time, he wishes to assert that he is now even more convinced that this same difficult path must be trodden, and that right courageously, if Japan as a whole is ever to be permeated with Christian life and thought. The rural villages, the foundation and root of the civilization of this land, present a primary challenge to-day to all the evangelistic and social passion which the churches and missions of Japan can command. This is not meant to intimate that we should in any way forsake our urban undertakings in preaching, teaching and serving; but it is to urge that *in addition* to all that we are now doing, we find, nay *make*, a way for initiating a concrete and large-scale rural programme. The purpose of this article is not so much to present the challenge as to make an introductory analysis of the multitudinous difficulties with which such a programme will be attended, that being forewarned we may be forarmed. We have in mind that a special technique must be developed to meet the difficulties of rural evangelism. By rural evangelism is meant a programme which will minister to all the needs—economic, social, educational, and health, as well as religious—of the villagers.

Most of the difficulties attendant upon urban evangelism are also met in rural evangelism, but they are usually more accentuated in the latter. For instance, the adverse effect of sporadic national and political currents is much stronger in village than in town. This is quite true at the present time and this doubtless constitutes the greatest difficulty in reaching rural people to-day. However, we may hope that this condition is temporary, and therefore this

article deals only with the permanent difficulties inherent in the task of Christian rural permeation.

I. Difficulties Inherent in the Rural People Themselves

The first class of difficulties constitutes those which cannot be removed by anyone but the rural people, and which are therefore the hardest for the Christian forces to meet. They are the difficulties connected with the psychology of the individual, family and community life of Japanese villages.

The most striking trait of the rural mind is its conservatism. The farmer is inherently suspicious of anything different or new, be it a farm implement, a cooperative society, or a religion. This conservatism is due in part to the need of the greatest caution in expenditure, made necessary by the prevailing meagre income of the Japanese farmer. This financial caution is carried over into other than business matters, and is characteristic of the farmer's attitude in educational, domestic, social and religious affairs. Provincialism and a want of wide culture further aid in making the farmer conservative. The result of this conservatism is that ancient traditions, customs, and superstitions remain strongly entrenched in rural communities. Christianity cannot stop the farmers from being conservative; but it must recognize that they are, and go to meet them armed with patience and understanding. However, once the farmer becomes Christian, this same conservatism—and unwillingness to relinquish—becomes a virtue. Witness how rural Canada and United States have been the stronghold of the church on the American continent:

Nowhere is the solidarity of the family so well conserved as on the farms. This is true in the West, and much more so in Japan with its accepted 'family system.' The affairs of each individual are the concern of the whole family, and the welfare of the family is the concern of each individual. In the city it is comparatively easy for people to become Christians, if they are (as so many are) separated from their family surroundings. However, in a farming community, it is exceedingly difficult for the young people in a family to even take part in new social or economic projects, let alone to attend church or become a Christian, because of the

suspicion and opposition of the older and more conservative members of the family. The new rural programme should, then be directed toward reaching families rather than isolated individuals.

We must, nevertheless, go one step further. What is true of the farm family is in many ways true of the rural community. Each rural community is an entity in itself. A farm community is more than an aggregation of people, it is a corporate state of mind of those living in a local area. Each community has its distinctive institutions and traditions. The Hon. Motojiro Sugiyama tells us that there are at least six distinct types of rural villages in Japan, viz: (1) Very old villages with customs dating back for hundreds of years; (2) The type of village built up by one strong headman who must first be won if that community is to be touched; (3) Villages where the temple is chief landowner or very influential; (4) Villages formerly held under feudal tenure, the head of the clan now being the great landlord; (5) Villages formed by refugees from other parts; and (6) Villages newly settled in the Tokugawa period, and which tend to be very materialistic. Villages of entirely different types may be adjacent, and therefore we find that community spirit and inter-community rivalry are even stronger than in rural sections of the West. Christian rural technique will need to take cognizance of community solidarity and the various types of communities with their respective backgrounds and psychologies. A single Christian family in a rural community is almost as difficult a proposition as an individual Christian in a farm family. Young men have gone home from our central Rural Gospel Schools full of visions and Christian faith, only to find themselves alone in a community which laughed at them. I wonder if we should not now, at this stage, localize our Rural Gospel Schools and seek to inspire ten young men in one village rather than one from each of ten different villages. For most phases of the rural programme, the single village will have to be taken as the unit of Christian endeavour.

In this general treatment, we can mention only one more difficulty lying in the rural situation itself. This difficulty is that methods of approach very successful in one section of Japan may not succeed at all in another. There is no programme of Christian rural reconstruction equally applicable to all parts of Japan. The

Christian programme will have to be able to adjust itself to meet the varying needs and conditions of the various sections of Japan.

II. Difficulties Inherent in the Christian Movement

Perhaps the greatest difficulty inherent in the Christian movement, and no one is more willing to recognize this than the church itself, is the lack of adequate and trained leadership for rural evangelism. Japan has a few outstanding Christian rural leaders, but when these have been named the gamut of rural leadership has been pretty well run. This condition is not surprising for the Christian movement has been connected chiefly with the intellectual and upper-middle classes. At the same time, rural leaders cannot be trained in an urban atmosphere, unless they have been previously and irrevocably rooted in the soil. Rural leaders must understand the farmers' problems, and must be able to look at things from their viewpoint. This cannot be achieved merely by studying Rural Economics and Sociology in a city seminary; for the real rural leader must know the *feel* of rural life and problems. Like the Christian life, it requires personal experience as well as intellectual assent. It is a matter for rejoicing that the way has been opened up for one theological college in the Kwansei to have charge of a village settlement where future rural ministers may live and receive 'field training.' May this be the first of many experiments in providing for the training of village leaders in a rural atmosphere!

The second difficulty lying in the nature of the Christian movement is the inelasticity of its message and methods. It is difficult for us foreign missionaries or Japanese ministers to sufficiently broaden our vision of the message and mission of the church so as to include the inclusive programme which is necessary if the rural people of Japan are to be able to enjoy the fullness of life in Christ. We need to realize that our method and message for the villages must be in the same spirit as Jesus announces his to be for the villages of Galilee, viz :

"The spirit of the Lord is upon me;
for he anointed me to preach the gospel to the poor,
he has sent me to proclaim release for captives
and recovery of sight for the blind,
to set free the oppressed,
to proclaim the Lord's year of favour."

(Luke 4:18,19 Moffat.)

We need to be prepared with a programme of a higher standard of living, better health conditions, an adequate social life, and a higher rural culture, as well as that of the preaching of the Good News of the New Testament. Until the Christian forces fully realize that our rural evangelism must be demonstrational, until they realize that acts really do speak louder than words, and until they, like Jesus, are willing to risk their all to set free the oppressed, they will find themselves impotent in their attempts to capture rural Japan.

The Christian message itself, as presented to date in Japan, constitutes a real difficulty in reaching rural people. A young minister who really understands farm life recently said, "I am able to help the people in every way except my preaching. They simply cannot understand my sermons. I wish I could preach simply like Jesus taught." How true! How often a simple exposition of one of Jesus' nature parables would be much more effective than the erudition which is inflicted on the village people! Dr. Butterfield's suggestion of a "Farmers' Bible" was not taken seriously, but until the idea behind that suggestion is acted upon the Christian forces will be greatly handicapped in rural Japan. A simple account of Hebrew backgrounds; a complete, single, chronological life and teaching of Jesus taken from the gospels; an abridged Acts of the Apostles; the substances of Paul's letters; and the Johannine estimate of the significance of Jesus—all printed in one volume in the above order and in language understandable by the farmers, would be an invaluable text-book on the meaning, message and salvation of Christianity. This would, of course, not take the place of the real Bible which the farm folk will read and treasure after they have become Christians and are able to understand it.

Another difficulty which we must meet in our whole rural work and message, is that of guarding against *talking down* to our

farmer brothers. No one likes to feel that he is the subject of "uplift for a downtrodden class." Our attitudes, inward, and outward, must be that of Christian brothers helping each other rather than that of "uplift." The writer knows a rural community which was permanently antagonized because they felt from the attitude of a minister that they were being "talked down to." Ministers and missionaries need not be farmers themselves, but they must approach the villages with the spirit of the farmers.

A remaining difficulty which it is hard for the church to surmount is that of the impossibility of "mixing" town and village people together in one congregation. It is difficult for the people of the villages and the merchant and salaried people of the towns, with their respective backgrounds and outlooks, to work together in the same organization. The farmer does not feel at home in the atmosphere of the town church, and that church finds it difficult to hold the farmer. It may be possible for churches in country towns (which are really just overgrown villages) of less than seven or eight thousand people to be transformed into "rural community parishes." However, it is well nigh impossible for churches in towns of over ten thousand people to become farmers' churches. Rural parishes need to be centred in places which have no urban flavour. These are some of the difficulties inherent in the present Christian movement and organization. They are not insuperable, but can and have to be met from within the church itself.

III. Financial Difficulties

Not the least of the difficulties confronting rural permeation are those financial. The present depression has only accentuated an omnipresent problem. On the one hand we have over ten thousand villages—too many to ever be evangelized on a basis of grants-in-aid, and thereby necessitating that our rural programme be worked out on a self-supporting plan. On the other hand, however, we are confronted with the fact that the farming people with their meagre incomes simply cannot support a church organization of the existing type. Where the urban man can give in yen, the rural man finds it difficult to give in an equal number of sen. Cash is scarce, and

Dr. Kagawa has told us that fifty sen a year could be considered a generous cash contribution from the average farm family. How to achieve necessitated self-support in the face of village poverty, constitutes the greatest of practical problems in setting up a rural programme.

To meet this problem, experiments are actually being made to-day along such lines as providing for giving in kind as well as in cash, the rental or purchase of land (a church glebe) to raise crops for self-support, and the breaking and cropping of mountain land as a church cooperative enterprise. Another method, suggested by Dr. Kagawa, is that of using the partly-trained lay farmer-minister, who will not require any salary. In this case, the shortcomings of an inadequately trained leadership must be recognized. Such a lay worker could do splendid contact work; but when a large Christian group had been built up, would he be able to continuously give them the necessary spiritual and intellectual stimulus? Perhaps a large district could be organized like a "circuit" of the old Methodist type, with lay "local preachers" in each of several villages, and one professional minister supervising the whole.

To the writer's knowledge, the only cases where self-support has been actually attained, are where the minister (either lay or professional) has made his living almost entirely by farming. This however involves long hours of farm labour, and leaves the minister no money or time for reading and other cultural stimuli which he needs if he is to be a leader. The writer is then inclined to the opinion that self-support for a rural community parish will have to be on the basis of a professional rural minister supported by a combination of (1) contributions in cash from wealthier members, (2) sales of farm products from a church glebe and those contributed by members, (3) rice, grain and vegetables from the church glebe as food for the minister and his family, and (4) contributions in labour by the giving of the minister's and members' spare time for working on the church glebe and perhaps newly-broken mountain land. To meet the distinctive community needs of the various villages and hamlets in this larger parish, the minister should have the assistance of lay help in each small community. These lay helpers can be trained in Rural Gospel Schools and other lay-

leadership training institutions. One cannot be dogmatic, however, on the question of self-support, for it is still all in the experimental stage. One thing is sure—that the problem of self-support will require all the initiative which the Christian rural forces can command.

IV. What of the Missionary?

The problem of what part the missionary can really take in the coming rural permeation is a real one. His being a foreigner is a handicap, and helps to give Christianity the untrue reputation of being a Western religion. His native knowledge of the English language and his queer customs are a liability, where they were often an asset in urban work. The foreign missionary will be able to fill a niche not because he is a foreigner, but in spite of that fact. The missionary is further handicapped if he was not born and raised on a farm in his home land. The foreign missionary will be able to help if and because he has a radiant Christian personality and a real rural mind, which together will disarm suspicion and call out fellowship. The Christian is an internationalist, a citizen of the Kingdom of God, and Christian character "speaks with authority" in spite of nationality. The hardest things in the world are asked of rural missionaries—that they live really Christian lives, and that they practice the sacrificial love which they preach.

In spite of the nationality and language handicaps, some missionaries are making rural contacts on a large scale for the Christian cause. The missionaries' contribution in newspaper evangelism and its follow-up work should perhaps be put first in this list. Tent evangelism (with its follow-up work) which calls forth the activity of the will and mind as well as the heart—Rural Gospel Schools in which promising young men have been trained for lay leadership in village reconstruction and who have heard the call of Christ—temperance and purity education in country villages—the establishment of seasonal day-nurseries—these are among the many forms of rural work to date in which missionaries have taken a heavy responsibility and made a worth-while contribution.

As to the place of missionaries in establishing one of the contemplated rural community parishes, one would hesitate to suggest that they live in or adjacent to the church-community-centre. These centres should be such as can be duplicated by hundreds by the Japanese church. They should, then, grow up without missionaries being an integral or necessary part of the organization. However, the missionary should live near enough for fellowship and cooperation. The assistance of understanding and rural-minded missionaries, by way of suggestion and encouragement, should be of great value in the experimental stages of rural community parish work, and will be welcomed by both church leaders and ministers, and the people of the villages. It is, of course, taken for granted that the rural work of the missionaries will be done as a part of, and in full cooperation with, the indigenous Japanese churches under which they serve.

Less than two weeks ago, a leader in one of the strongest Japanese churches, in discussing rural community parishes with a missionary, said "It is up to you missionaries to provide leadership in this. Our leaders are too few." That is the challenge which comes to the missionary body from the Japanese church. We have in this paper suggested that this challenge is indeed a difficult one to take up; but we close with the conviction that if missionaries from the West (where the rural church has been the backbone of the Christian culture of the nation) take it up, they can be of real help to the Japanese churches in the Christian permeation of the villages.



Miss Kawai seems at home in a garden.



MAKING VISION A REALITY

By ANNIE BELLE WILLIAMS

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When one thinks of the young women who have greatly influenced modern Japan, immediately among other names comes to mind that of Miss Michi Kawai. As educator and social worker Miss Kawai has done outstanding work, and just now she is carrying on an interesting educational experiment which is destined to influence methods and ideals throughout the whole country.

Miss Kawai's life is full of interest. Her early years were spent at the great Imperial Shrine of Ise, where tall cryptomeria raise stately forms like silent prayers to the sky. Was it looking up to them that made the little girl grow into tall, stately womanhood? She is much taller than the average Japanese woman. And was it the cleanliness, the beauty, the symmetry of the well-kept gravel walks and garden plots that entered her soul and made her the lover of beauty that she is?

Her ancestors had helped to found this most beautiful shrine of Ise, dedicated to the sun goddess; and her family was the fortieth in the line of Shinto priests who had served there. Closely connected with the history of Japan is this shrine, for it is the original place of worship of the Imperial Ancestors and all the important political events are made known there. High messengers from the Emperor come to consult or inform about every event that touches the welfare of the Imperial family or of the nation. There the little girl imbibed the deeply patriotic spirit that developed, in womanhood, into a passion to uplift and help her own people, especially the women.

Later on when the head of the family became an invalid the mother took him and her children to Hokkaido, the northernmost island, then unsettled and wild. The family had suffered the loss of all material things, so it was pioneer life, with many hardships and sufferings into which the young girl was introduced. One can

see its results in the staunch, hard fiber of Miss Kawai's splendid character.

In Hokkaido she had an experience that changed her whole life; for, coming in touch with Christian teaching, she opened her young heart to the Master and gave him her life. Later on she entered a Christian school. She was a timid, bashful girl, but an earnest, faithful student, particularly good in English, in which she is now very fluent. Graduating from school, a great ambition to become a leader in education filled her heart, and she spent a few years teaching. One of her friends and advisers was Dr. Nitobe, who had been an exchange professor in universities of America, and was at one time Japan's representative at Geneva—a man of international mind. Recognizing the ability, sterling character, and promise of unusual leadership of Miss Kawai, he secured for her a scholarship at Bryn Mawr.

The timid, hesitating Japanese maiden entered into a new world when she came to America. The brightness, resourcefulness, and initiative of the American girl surprised her, and she was soon carried out of herself into new ways of thinking and living. A great longing filled her heart to lead Japanese young women, with their fine characteristics of self-sacrifice, courage, and loyalty, into lives of service for others. She realized that few of them had yet guessed their latent possibilities.

Before leaving Bryn Mawr, Miss Kawai had dedicated herself to a high purpose, and well has she carried it out. One young woman in writing of her says: "Everywhere schools, factories, and business houses are open to her. To the young student she is a leader, bright, intelligent, inspiring. To the girls in the factories or in offices and shops, she is a big sister who is interested in them and willing to help them in any possible way. She is an unusual woman who has given her life to serving others, and we Japanese girls are very, very proud to claim her as a daughter of our own Japan."

Ten years of Miss Kawai's life after her return to her native land were spent in educational work, but her interests were by no means confined to the four walls of the classroom. On her heart were the industrial and the business girls, whose working conditions were often far from ideal. She longed to lead them to find them-

selves and to set high standards of truth and morality in the new life into which they had been thrust by changing economic conditions. Forgetting her natural timidity, she was soon speaking before large audiences, and was much in demand. At our own Lambuth Training School for Christian Workers she gave one of the most inspiring addresses that a commencement audience has been privileged to hear.

During this time she was urged by the Y.W.C.A. to become a member of its staff. The difficult decision to put aside distinctively educational work was finally made, and for years she served as a national secretary. Traveling in this capacity all over the Japanese Empire, she was welcomed everywhere. Especially as a leader in Bible classes was she successful, and thousands have been led to know God better, to love his Word more, and to walk more closely with Christ through the courses of well-prepared, thought-provoking lessons which she gave in one place after another. She knows how to present truth in vivid, compelling ways.

Miss Kawai and our beloved Miss Gaines were close friends and often traveled together in the interest of the young womanhood of Japan, the cause to which both had devoted their lives. Miss Gaines found her equal to every occasion. In the country among the uneducated women who toiled for their daily bread, she was sympathetic and humble, often working along with them. Among the rich and cultured, she was gentle and retiring, but a recognized leader. Above all she was truly Christian in every contact.

Leaving the Association to go back to educational work, Miss Kawai opened in the suburbs of Tokyo her own school for girls, where she is working out, as funds allow, year by year, the ideals that have long been in her heart. The school is far from the station; roads are bad, and so rubber boots are part of the required equipment for the city girls who are not used to such mud.

Miss Kawai is reported as saying: "My ideal is to have two schools in one compound, using the same chapel, gymnasium, and dining-room, but separated for lessons. One school should be for city girls who need to be brought into contact with nature, the other for country girls who need cultural education. I put my ideas before a number of people interested, but I was advised that my scheme was for the present too utopian, and I had better content myself with starting the easier part, the school for city girls.

I desire to train these girls for practical life, whether in town or country. I want to interest them in gardening, nature study and out-of-door pursuits. They must learn to understand and care for domestic animals. We hope to keep chickens and rabbits. I hope to rouse their aspiration for pioneer life in the young generation. I have in mind that some of them should be prepared to emigrate. I want to give them an education that will prepare them to be the wives of colonists and pioneers, and to be pioneers themselves in any walk of life.

I am hoping also to fit some of them to go as teachers and friends to country folk—to be devoted to country pursuits and able to teach others how to enjoy them. There is a wide field for those who can take up such work with enthusiasm. They must lead their pupils to improve country pleasures and not to long for the cinema and the city."

Except for a little help from the janitor, the students take charge of the cleaning of the school and care for the flowers, fruits, vegetables, and the mushroom bed. All this is part of their training. Interesting handwork is on exhibit, painted pottery which is fired in a miniature kiln, sketches and paintings, dressed dolls, and ambitious pieces of carpentry. In each student's weekly schedule English is included, six hours, in small groups graded according to ability.

Miss Kawai further says "It is essential for Japanese to learn a Western language in order to take a wider view of the world. I try to teach internationalism side by side with patriotism. We begin far back in the world's history and when we deal with the Jews we show how their narrow nationalism developed into the Christian love for all nations. So when we come to European history the Christian ideal is perforce brought out. In fact our history lessons cannot help but be lessons in Christianity. It is not cosmopolitanism but internationalism that every Christian stands for."

And so this splendid Christian, with her pioneer spirit, her intense love for young womanhood, her international mind and heart, is at last having an opportunity to work out her cherished dream, to make the vision a reality. May God richly bless her and her efforts.

SUMMERING IN THE COUNTRY

The Diary of a Happy Vacation

By DOROTHY AND SAM FRANKLIN

Foreword. The writers are "first termers" who have the privilege of being located in one of Japan's great cities, where their work is mainly with university students. Having been attracted from the first by the Japanese countryside and especially by the villages, but lacking opportunity to make first-hand acquaintance, they decided to spend a summer as close to the country people as they could. The object was not to do any sort of investigating, but simply to know the country and the people, and enjoy both. Upon being requested by the Editor to set down a few impressions of country life, they felt that the best way to keep the real flavor of the experience is simply to copy out portions of the diary that was kept during this summer. Except for occasional slight additions the record is presented below just as it was written. The place is a small farming village in Shizuoka Ken, and the home that of a relative of a student friend.

Aug. 1. The new life has begun. I was a bit disappointed that we do not have a thatched roof with lilies and ferns growing on it, but it is a big, spacious house with high ceilings and very cool. We have the two best rooms, out of the four, and have to take care to keep the baby from climbing into the "tokonoma." We had a good supper tonight at which the gentle, charming little wife, waited on us. She is now seeing foreigners for the second time in her life (the other having been when one passed through on a train during one of her rare visits to town). Later the jovial head of the house arrived, and all looked on with much interest as we unpacked our baggage.

Aug. 2. "Futon"* are hard! Lying on one's tummy is the easiest, but one's head feels so low!

Our first breakfast this morning was interesting. The "miso"

* Floor-quilts.

and onion soup was good but the raw egg into which the seaweed had to be dipped was soft and slippery and almost too much for me. After folding up the futon we got the parlor into perfect order, then wrote letters and carried them through the main street of the village where we were an object of great curiosity, being the first foreigners ever to live here, to the postoffice. The three children in the home where we are staying escorted us to a matsuri at a little shrine this afternoon. Only children and three old men were there, and one forlorn toy-shop, although the beating, of the drum indicated more excitement. After supper of rice, "udon," tea, pickle and bananas we looked at the family album. I was amazed at the number of geisha pictures. The 16 year old son gazed at them and said, "Itazura" (mischief): all laughed.

The little wife always seems so contented, although her tasks are heavy. She and the children eat in the kitchen, and we in the adjoining room with the Master of the house. Today the new bath came so we all jumped in, successively, and afterward dressed in kimono and yukata, which was much fun.

We learned that on the 20th of each month the neighborhood people climb the high mountain near here which is the home of a god. This noon the oldest boy in his quick, business-like way, gave dishes of rice to all the family gods.

Aug. 4. Glorious, sunshiny day. It is good to be here early in the morning. There are birds in the little rock garden, with its stream, dwarfed shrubs, and lilies, and blue hydrangea. About 9:30 our host suggested a walk to the temple. He himself, it seems, has donated the new roof which the temple bears (as the old one had been damaged in the earthquake). As a funeral was in progress we went first into a back room full of memorial plaques, before which were placed trays with chopsticks and bowls of rice and water. The ashes are also left in this room for a while before being placed in the tomb. The intoning of the priest as he continually increased his speed and beat the drums gave one a truly queer feeling in that room of the dead. After the service was over the priest came out and was most cordial. He loves to talk philosophy and in spite of language difficulties he and Sam made some progress. Sin is unimportant in Buddhism, he said, being merely a matter of ignorance. Buddhism has no prophets in

its history. Jesus is accepted as a saint. He drew us a complicated diagram of Buddhist theology and gave us a small mirror on one side of which was a sanskrit character. He had studied Christianity, he said, and certainly he had a kindly, tolerant spirit. He served us tea and dainty cakes. On the way home we took a winding, woody road which led to an ancient farmhouse. The front yard was taken up in a vegetable garden, and with wheat spread out to dry. On a low table were many skeins of silk, white and yellow and of all degrees of fineness. The people were very friendly and gladly showed us the silk-worm eggs that were hatching into thousands of tiny wiggly black worms.

Aug. 6. Today as we returned from town we met a crowd of girls coming from the great spinning factory. Some were so young, going when they are only 14, and therefore earning only thirty or forty sen a day. They work only eight hours. They can go with their babies on their backs, for the factory hires an old woman to care for them. If much money is paid she takes good care of them, if not they are to be pitied, we were told. Today I verified the fact that from the fifth month pregnant mothers bind themselves very tightly so that the babies cannot grow too large.....

I like the nearness to the out-of-doors that a Japanese house allows. It gives a feeling of freedom and brings nature so close to one, especially here where "every prospect pleases."

A long talk this noon over the health of the little five-year old boy who is but little larger than our Kathleen. He has had terrible worms and now is not well but his poor little mother has no idea what to do for him. We'll try some of Kathleen's food.

These people love tiny flowers and plants so much. The older boy has transplanted a darling pink lady-slipper in a tiny bit of crockery. Today another was added to it.

On the way home from the village Hisako San, the daughter of the house, took us to see an old grandmother who was weaving a sash on the front porch. Everywhere here one sees rag-rug-like belts, etc. The old grandmother's teeth were blackened.

Aug. 7. On a walk late this afternoon we saw a little girl with both legs all infected by mosquito bites, and another with "boils" all over her mouth and nose. Another baby in the neighborhood is dying as a result of measles. There is of course

no doctor in the village, and the one in the factory-town does not seem to be often called. We also saw a wee child today with the tiniest baby strapped on his back and a dirty cloth placed over the baby's face to protect it from the hot sun. One longs for day-nurseries, for country babies must be in greater need than those in the city, with their mothers working in the fields all day.

The whole family seem to be reading the religious booklets we brought along.

Aug. 9. Sunday. We started to walk to the church down in the valley this morning but the bus came along and we rode in. We soon found the big, barren-looking church in which six women and one boy were gathered, under the leadership of one of the women. It was a short, simple service with an expository talk, but what a tiny leaven in this big factory-town! They said that when the factory-holiday happens to come on Sunday they have a larger crowd. We talked for a while with the young man, who turned out to be a Doshisha student on vacation. He said that there are also married women working with their husbands in the factory, but that they usually have to stop when the first baby comes. He told of a family of mill employees numbering eight who live in a nine-mat space. On the whole, however, he seemed to think the farmers were worse off than the mill-workers. He spoke of whole households working from four a.m. till dark, and eating their lunch in the field. He made me feel the lack of real family life in the country, where the eternal economic struggle absorbs the whole store of energy. He says he is about the only student in the town who is a Christian. There are about twenty members in this little church, the only one in town. He says the priest whom we visited does a great deal for young men, and has special services for mill girls. He is also very intimate with the mill owners, I understand.

Aug. 15. Last night the exciting word came that the townspeople appreciated so much our coming to live with them that they wished to call upon us the next afternoon. This therefore was a gala day. Great were the preparations. From five o'clock this morning the omochi rice was steamed, and at six Sam and the host wielded a huge wooden maul and pounded the hot rice into dough in a great wooden mortar with a cement bottom. Between each stroke the hand of the little wife darted in to turn the rice.

The priest came first, arriving while we were eating dinner. We kept right on eating and he sat near the family and ate by himself.

About 1:30 the leading men of the village began to arrive. One of them is a local scholar who has made a study of the history of this region and written a book about it. He brought us a gift which touched our hearts. It was a village treasure, a doll, fully costumed, 250 years old. The doll is dressed in gorgeous brocade and carries a baby on her back. Another important individual, an old man with a sweet face, is an artist, and made two lovely sketches for us with brush and ink. We did not talk a great deal, but we sat on our feet while everyone ate and tried to be as polite as possible. After consuming omochi, osushi, shiroko, watermelon, cider, cakes, etc., we felt we had to have some exercise, so ran away for a walk after supper. Our nightly walks in the moonlight must make us seem very queer to the people here, since in the first place they do not go out for strolls at night, and of course a husband and wife never seem to enjoy each other's company as far as we can see.

Aug. 25. After dinner today we left to call on the artist, taking a foreign cake to him. His wife invited us in, though he was not there, and we saw the great country kitchen, with ladders reaching up to chicken roosts from which a sitting hen looked down suspiciously. We stopped at the shrine which our host attempted to explain to us. He had also given money for the rebuilding of this after the earthquake. In the back behind locked wooden doors is the holy of holies, where the gods reside. These gods are the spirits of people who have done good things for their country. The school children keep the place clean, checking off their turns in a note book. Our host indicated that the grown people of the village were well supplied with religious instruction but he wished that there were something for the children.

Kathleen has a great time with the children here. How rowdy our little girls must seem to the Japanese. I asked Hisako San to teach Kathleen to turn a summersault but her mother came in at that moment and said scornfully that such rough play was for boys and Hisako San fled in shame.

Yesterday at the table the conversation turned upon babies, and

the mother discussed the whole process of their arrival very naturally before the children. Of course they do not have doctors or anesthetics, and are in the hands of midwives of doubtful ability. The older boy spoke of a neighbor who had twelve children. We asked if this were not hard on her and he said that last summer while working in the field she had dropped dead. (Of course they go on working in the field until time for the baby to arrive).

This afternoon two callers came. One seemed hardly to be greeted at all, and left in a short time. The other remained all afternoon for one of the things we marvel at most is the way time can be spent doing nothing. As the guest was still here when supper was served, a place was set for him also, and for fifteen successive minutes he was urged to eat. Finally the food on a tray was set before him and again he was urged, but still he refused saying he was embarrassed because of a sore leg that prohibited his sitting properly, and so the supper was left uneaten.

Aug. 27. Sam brought some bread, jam and cup cakes home with him today which I shared with the family. It was the little wife's first taste of bread. All seemed to enjoy the treat. Here the children eat from little boxes a foot square, and six inches deep, that contain dishes and chopsticks, and the lids of which serve as plates, while the box is used as a table. Any rice or food left over is put back into the box to start the meal next day. I am ashamed of our wastefulness when I see how every bit of food is accounted for here. After eating every speck of food in the dish one pours hot water in and drinks it up, and then the dish is clean.....no washing seems necessary. Methods of modern efficiency have nothing on this system of the Japanese.

Aug. 28. Our last day. This evening Sam and I took our foreign cakes under our arms, each being wrapped in a furoshiki, (silk-square) and went to make our farewell calls. We found every house simply running over with tiers and tiers of trays of silk-worms. They are now making their white cocoons. A month ago we saw them as tiny black specks just out of the egg, then as big white worms eating great quantities of leaves, and now here they are rolling themselves up in their silky blankets. In the last house where we called we stood outside while a hasty "redding up" went on inside. After about ten minutes we went in. It was

such a friendly family.....four generations were represented in the eleven members before us. They showed us splendid ceremonial kimono made from their own silk, only the dyeing having been done in Kyoto. Then one of the men brought out a map and asked many questions, so many that my knees nearly cracked before we made our farewells. In this household the youngest is only a month younger than Kathleen but the difference in development is perfectly amazing. She isn't walking yet and might have been six months younger. As we departed we saw other children asleep in the back of the house, faces upturned to the most glaring electric lights.

Aug. 29. The little wife gave me some beautiful white silk last night. They seem so sorry to see us go and continually ask us to return. Soon after lunch the neighbors we called on last night came again to say goodbye, and again to bring gifts. There is positively no paying them back! One sent a lot of ears of corn up for us to carry back and another brought silk "wata," and still another sent over big black, sweetened beans to insure our returning in good health next year. We stopped at the village office to thank them for the privilege of sojourning with them, but even had we been masters of the language we could not have told them how grateful we really were.

A Final Word. It is needless to sum up impressions of this happy month in the country, for anyone who has been patient enough to read through the foregoing will feel as we felt the one that is chief, namely, the spontaneous kindness and downright goodness of these village folk. There was a simplicity and forthrightness, together with a devotion to the fine and the beautiful which we felt in the priest, the writer, and the artist, and in others as well, which is not encountered to the same degree in the city. But if they lack the defects of modern urban life, there is also a lack of some of its advantages, and one wishes that public health and child care could be more widely taught. Finally there is the sense of opportunity for Christianity. The writers left this village with a vision which they have not yet been able to put into effect, but which they still hold. It is a vision of returning here some summer with half a dozen carefully selected Christian students, and during one month carrying on a program of vacation and Sunday

schools, lectures on child care, elementary instruction in hygiene, and public recreation. A few citizens of the village who were sounded out on this line indicated that they would welcome such a program. Even the priest seemed interested. Hence in the midst of all the activities of city life, the unanswered call of the country is still in our ears.

In England

In a letter regarding the scheme drawn up by the Y.M.C.A's for training boys for English farms, Major Bavin, the initiator of the plan, writes: "We submitted our proposals to the National Farmers Union, to the Agricultural Committee in the House of Commons, and to the Ministry of Agriculture, as well as to many individual farmers. The first two groups and the individual farmers gave us great encouragement to proceed with the scheme, but at first the Ministry of Agriculture was lukewarm in its blessing. The Ministry doubted whether we would be able to find any substantial number of unemployed town boys who would ever become good farmers. They also doubted our ability to find many farmers willing to take these boys into their own homes and pay them the ruling rates of wages laid down under the Agricultural Wages Act. After the scheme had been working for about five months, we invited the Ministry of Agriculture to make a very careful investigation into its working. They accepted the invitation, and sent Inspectors around to a number of farms which they themselves chose without any direction from us. We have just learned the result of this examination, and are glad to say that the scheme has satisfactorily stood the most searching tests. It is admitted that we are giving to the agricultural industry of this country a very desirable type of farm workers, most acceptable to the farmer; that we are not displacing any existing agricultural labour; that boys are receiving (on an average) even better wages than those laid down under the Agricultural Wages Act; and that we are securing the cooperation of farmers who will live up to their promises and do well by the boys."

THE SONE SETTLEMENT

HIDEO AND SONE ISHIDA

Heavily in debt and groaning under taxes far heavier than those of city people—what can our agricultural districts do? Owing to their ignorance they keep on with their absurd lack of good management and most of the cleverer young people go away to the city—but alas! later return, being unable in these days to find good employment, and to make matters worse, return with morals deplorably corrupt. Christians have not sufficient money nor have they made adequate plans to help about these matters—what can the future hold?

It was just six years ago that, aiming at a self-supporting Christian Settlement House the town of Soné was fixed upon as a possible field for work. It has a population of four thousand and its inhabitants are peasants, peddlers, cart-pullers, salt-dryers, market-gardeners, etc. There was at that time not a single person in the town who understood or sympathized with our aims. I thought for some time we had chosen the wrong place! (Every year infectious disease of some sort prevails here and about 60% of the children are suffering from trachoma—this is five times higher than the average for the country.)

When we visited the influential members of the town for help about the beginning of our work they were indifferent and cold—especially so when they learned that we were being helped by Dr. Kagawa whom they evidently judged to be a dangerous communist. We, however, were able to start a Sunday-school, some evangelistic meetings, and (after several months) a night-school. We made a suggestion to the regulation Women's Club of the town (semi-official) that we thought it very necessary to have a Day-nursery started somewhere in the town, but they paid not the least attention. We could not bear to see the children neglected longer so had to start a temporary one ourselves.

Such work made it impossible for the authorities and the prominent men of the town to longer ignore us and at last they realized the importance of running such a place as ours permanently. Congregational Church friends helped us to raise two thousand Yen last year and with that we built anew and took a piece of land of about 400 tsubo. At the Dedication ceremony the Headman of the village and the school-master gave us high praise and we felt well rewarded. What a change that was! There are thirty Christians in this little town now, working with us and we have thirty babies in the Day-nursery.

As for our so-called Sunday-school work—we are often helping those children on week-days as well. There are ten enthusiastic young men in the night-school but teacher as well as pupils feels the strain of having to work for the support of our family during the day. The feeling of the people about us has softened gradually in our favor so much that some are now trying to recommend the once-feared Pastor as the leader of the town's economic reform measures—partly because he goes visiting schools and does his utmost to guide the children outside school hours, etc.

Along agricultural lines we have taken up gardening, poultry raising, seri-culture to some extent, etc. right in the same grounds with school and church. It is needless to say that we should emphasize gospel teaching—yet our plans for the young people include. A. Education along the lines of politics, economics, oratory, discussion group activities, etc. B. Improving living-conditions (Kitchen and cooking reform, school hygiene and public health, instruction about sex and prevention of sex disease). C. Improving farming conditions (introducing new types of crops—more trees, etc. subsidiary work, farmer's union, model or demonstration farm, miscellaneous demonstrations of new interests to farmers.

From our point of view these plans need not require much money and we hope to begin more of them soon.

In conclusion let me give our ideals concerning the general plans of rural evangelism. First—Be self-supported. Not only because that is inevitable in our present financial circumstances, but because village people have not confidence in an evangelist supported by outside agencies. Second—The evangelist or person in charge of such work should take up his permanent residence in

the village he hopes to help—showing great interest in all phases of its life and understanding of rural problems. Third—He must be progressive but steady! Fourth—He must exhibit a broad social point of view. Fifth—He must be broad-minded enough to receive helpful co-operation from all kinds of denominations—from any other Christian leaders in the place and not try to stick to his own.

Mrs. Ishida writes—Our Day-nursery at Sone came from necessity. A few women from our little church group were sent to attend a meeting under the auspices of the Prefectural Government—a meeting at which the speakers lectured on The Day-Nursery during Farming Seasons. Then we tried to negotiate with the Town Women's Club asking them to open a Day-nursery in this village and offering them our help. To our disappointment they still could not see the importance of such work, so we were obliged to open one ourselves altho we could do so at first only on a very small scale.

When the heaviest farming season was over the mothers made a request that we still should keep it on, and little by little our nursery has become a permanent one. A girl from a Christian home in the village helps me, altho she has had no training—and our nursery has become so popular that the work is now approved and subsidized by the authorities. As for the children taken care of here they are very good and well spoken of by outside people. They pay three sen a day or sixty sen per month.

FAITH

JANET OLTMANS

See this blossom, rosy-petalled,
Only yesterday a pale bud
Shielded from the chilly air;
To-day some hidden force
Has burst apart, unclasped the doors
That closed it in—
Sure of the Sun!

THREE HOMES

FRANK CARY

Some years ago the second-hand bookstalls in Tokyo were flooded with copies of a book called "The Three Homes." Never having read the book the name only stays by me, and since I returned yesterday from visiting three homes in Hokkaido, the title seems fit for this article. My three homes are found a few miles across the plain from Sapporo, they are unusual homes and I come away thankful that I have had a glimpse of them again. I can't bring out for you the heartiness of the welcome, the fine human interest, nor more than a fraction of the things we talked about, but I can at least introduce you to the homes and let you guess at the rest.

November has been a rainy month this year so when Mr. (Yoichi) Suido, met me at the station he was wearing rubber boots, as of course was I. Close to the station was a horse being driven in circles to furnish power for a little threshing-machine which we stopped for a moment to observe and to joke about the one-horse-power engine. Mr. Suido is one of those big hearty men whose smile seems never to be gone for any other purpose than to burnish it up brighter than ever. Though we had half a mile to walk over a muddy road, he insisted on carrying my grip, as we matched our pulling powers against the suction of the road. A cutting in a low hill showed a cross-section of the soil, a few inches of loam, a bit more of red earth, and then a thick layer of volcanic ash. Rotting stumps of what must have been once a glorious forest were piled here and there where the farmers or road builders had thrown them after the effort of digging them out. The forests were cut some forty years ago, but the stumps have only recently been eliminated.

Across rolling fields were two groups of buildings, silos, barns, residences and the layout of barnyard and outhouses which, even to the windmill at the farther clump, looked so much like a scene in the States that one had almost to hunt for some telltale evidence



Mr. Suido (left) entertains his father-in-law Mr. (Sentaro) Utsunomiya and other guests.



Veeman Segis Young Lunde.

that this was Japan. The sput-sput-sput-sputter of a tractor turning the glebe between the two farms was, Mr. Suido said, that of his brother-in-law, Mr. Utsunomiya. Suido Dairy Farm was my first objective. Cleanly painted slide and swing proclaimed good times for children there, if I had to be reminded at all after the enthusiastic reports brought back last summer when my own children returned from a visit. There is a proper front door, but who wants to use it when the kitchen door leads into such a bright attractive and busy spot! A big range, tables, shelves and cupboards well planned and placed proclaimed the practical wisdom of Mrs. Suido. One unusual feature was a cupboard a foot deep with sliding glass doors making it available either from the kitchen or the dining room. The mistress of the house and her daughters all wear Western style clothes, as do her men folk and the girls who come to learn modern farm life in her kitchen. After the kindly inquiries for all members of the family, so characteristic of Japanese courtesy, Mr. Suido and I sat down at the well-scrubbed dining-room table for a chat. We had hardly entered upon the beginning of our talk when visitors were announced, an official butter examiner who had formerly been one of Mr. Suido's "boys," and two men from Ogaki up investigating dairy methods and preferring a request that Mr. Suido take in a young man of theirs to train. "When?" "Next spring." "Glad to if I have room. Let me know the particulars when you get home. I'll make room for him if I can. Oh, by the way, I don't take on lads who smoke or drink." "That's all understood, Mr. Yasuda told us about that." You see both Mr. Suido and his father-in-law, Mr. (Sentaro) Utsunomiya are active and earnest workers in the Japan Temperance Society, as well as being known as outstanding leaders in dairying. I asked young Utsunomiya about what he did on that point. He said his boys stayed longer. That he tried to get those who didn't smoke or drink. but that if he had a boy who smoked he confined the smoking to one special room. Any hint of drinking meant dismissal.

Refreshments of black tea, home-made bread, butter and cheese were bountifully served and explanation given that the butter was whey butter made from the fat left in the whey drained off in the cheese making. After the guests had gone we sat and talked of the past the present and the future. Mr. Suido was born in Oita

Ken in 1890. An elder brother is in the foreign-office service abroad. He himself expected to become a military officer, but by chance decided to enter the university in Sapporo instead. Professor Arishima was one who influenced him in his preparatory course while Dr. Hashimoto in Animal Husbandry made the largest contribution in the full university course. Going to Tokyo where he was in a milk plant for a time he came under the influence of Mr. Utsunomiya who urged upon his attention a period of observation and study in Denmark. Mr. Utsunomiya was led to give this advice through the high praise given to Danish farming by Professor Henry of Wisconsin. "Nothing better anywhere," sounded as if it could well bear study. Readers will know of the life and career of Grundtvig who brought new hope and life to Denmark when the aggression of the Germans had nearly completed the submergence of the national fortunes at the hands of Nelson. I asked Mr. Suido what impressed him most, as a Japanese, in his life in Denmark. He said it was the influence of the people's High Schools, and he outlined to me the life of Grundtvig and the spirit and method of this popular education of the "living message in living words to living ears." For a month he attended such a school. The use of the hymn and song-book with its more than six hundred selections made him wish that Japan had more songs adapted to the life of the farmer and that could be sung in community meetings. In Denmark every school period began with a song, the people loved to sing and sing together. The spirit of cooperation was natural to those who were constantly ready to unite in song. He playfully called attention to the fact that Grundtvig who proved to be the saviour of his land was considered a "chuijimbutsu" (dangerous character deserving of special watching) both by the church (where his thesis, presented at examination for ordination was, "The Lord's Voice Has Left His Church") and by educational leaders who feared his ideas of freedom and were glad to have him go to study at the British Museum. Political ideas, reform principles, these could best be promulgated through stories, songs and sermons, and so it proved. The People's High School movement under Christian Kold, who found no students when the advertised time came for opening his institute at Rysling, so retired to pray for three students and was granted a dozen, gave a chance to teach by stories and to stimulate

patriotism as from the people instead of as something laid down upon society from above.

As Mr. Suido told me of the inspiration his two or three years stay in Denmark had been, I could understand something of what he hopes for Japan and the life of the rural districts here. Rice-farming gives frequent occasion for water-right fights, as is likely to be the case in any land where fields depend upon irrigation ditches. The spirit of cooperation that would respond to singing together would stop many a fight.

"How about crops? Our yield per acre has doubled in the last six years. That is because of close attention to the proper storing and care of manure."

"Yes, we have a stream of guests, but one of our missions is to receive guests and share with them our view of what farming ought to be. One man after visiting here sent his boy to me for a year and said, 'I want him to learn to like farming!' A farmer ought to eat well. If he can't raise good stuff and eat it himself, he is to be pitied. The trouble with most farmers about here is that they think eating well means eating polished rice and fish. Now, farmers can't raise fish! But they can raise rye, corn, wheat, oats fruit, vegetables, berries, fowls, eggs, meat, and did I forget potatoes! We raise dandy potatoes here, but some men are just foolish enough to raise ten sacks of potatoes that would stand them in good stead for the winter to buy one sack of rice which isn't half as good or as good *for* them. What we need is a revolution, not political, but in living. There is no danger of the police interfering with apostles of that kind of revolution!"

"Although the island government is ready to help people establish themselves on the land, yet a man needs some capital to get a start these days. He needs a cow or two, a horse, some tools, as well as his land. It is therefore probably true that Hokkaido farmers are many of them in debt, for they had to borrow to get started. The trouble is that too many got started wrong, for they started trying to raise rice."

As we talked on and questions directed the current of the information I discovered that taxes were not unreasonable in this case, but as the town was to be raised from a second class one to a first, the expenses would be higher next year. In return there

would be improved roads and better officials. While we talked his "boys" came in. The youngest was perhaps twenty, the eldest 25 or 26. A good hearty tasty meal was simply served and we all did it justice. I tried to draw these lads out, but they were hesitant to answer. They all come from farm homes, all looked forward to farming, and some could tell me of this or that point in which Sensei's methods were superior to others. The good comradeship of the Suido home was much prized. As we talked on young Mr. Utsunomiya came in with some of his "boys," a Korean neighbor came in and we had a meeting together. At 8 the "hands" retired and we talked on about methods of evangelism, agriculture and religion, weeds in the garden and weeds in the mind.

Oatmeal, raised on the farm, bread, butter, cheese, fried cabbage and tea made up our breakfast, after which Mr. Suido excused himself to go out and work on the cheese. Mrs. Suido sat down for two hours of talk about farm life, her father (the elder Utsunomiya) and the way he has given his time and money and interest to the cause of organising and making successful the farmers cooperatives. Deacon Utsunomiya of our Sapporo church is one of the most thoughtful men and practical that one could hope to meet. For years he was making butter and raising the standard of dairy stock. He was so highly respected that when the present Emperor as Crown Prince visited Hokkaido it was Mr. Utsunomiya who was detailed to explain the practical side of farm life to him although many professors in the Agricultural College were close at hand. After spending the best years of his life in active service Mr. Utsunomiya has been putting in the closing years in organizing and fighting through the farmers' rights. His cooperatives have standardized the price of milk, of course within strict gradings. No longer is there sporadic buying at the milk factories. The farmer has a steady market. Butter is made at the creameries even if the companies must go into debt. The farmer comes first and the butter will sell in time. Mr. Utsunomiya has endorsed paper to carry out his policies, and he has the confidence and respect of both the producers of whom he has been one and the manufacturers of whom he is one. Mrs. Suido, his daughter, talked long and appreciatively of her father and his long struggle in the interests of rural life. Told me of the confidence which the governor places

upon his judgment, and told me of the dismay with which Mr. Utsunomiya viewed the tendency of those who are coming after him to spend in expensive machinery or steam heat or fancy directors' room the funds of the association which he has nursed up from almost impossible beginnings to present strength. "The little children returned this morning from their grandfather's and he prayed for them that they would be good children," she said.

Mrs. Suido has a good business head, runs the books of the dairy, does her full share in the planning of the farm economy and has an interest in the community and its projects.

Wading up the muddy road I made my way next to the Kaku home. Mrs. Kaku is a prosperous farmer's daughter and was formerly cook in our kitchen. She made good use of her high-school training, is exceedingly quick at learning, and is a loyal partner in the task she and her husband are engaged upon. He is a relative of the Utsunomiyas and for two or three years was employed on that farm. Saving his wages he bought some worn-out land, built a small shed to house himself, four cows and a horse, and began his fight to make himself a successful farmer. His first crop was the laughing stock of the community, but last year, "I had the biggest yield per acre of oats of anyone around here. I owe that to the cows." Each year he has increased his holdings, extended his land, and as he could pay his way (for he is dead against borrowing), has added to his plant and equipment. The shed gave way to a barn. Next came a silo. After that a dwelling-house. This year he put up a second silo. Next year he hopes to be in a position to build a second barn. Cooperative Association rules forbid the keeping of cows and swine under one roof, so he has no pigs at present. When he gets ahead a little further he hopes to go in for butter-making and this will give him the skim milk for them. With the improvement of the local roads he hopes to buy a motor cycle with trailer to save time in transport of milk to the plant in Sapporo. At present the neighbors take turns driving in, a long process in summer, but much quicker in winter when the sleighs lighten the load. He had much to say in praise of the local schoolmaster, but his comments upon the neighborhood showed that out of twenty-eight homes in the hamlet, seven were old residents who were still living in grass huts on dirt floors and

picking up a living from charcoal-burning. He felt that *sake** and tuberculosis were the two enemies which did most to hold them back. Every death in that neighborhood in the last three years has been from consumption. While we were talking a collector came to get a contribution for "Ofudo San," which led us naturally into religious talk. In spite of having been to church regularly while in Sapporo, and frequently while at the Utsunomiya's he found it very difficult to embrace Christianity. His father lived and died a non-religionist, and his father's influence remained strong. He admired the faith of his Christian friends and envied them and he was glad his wife could have the help of religion. He was doing his full part in community and cooperative ventures.

My time being short I had to make the third call a shorter one. Young Mr. Utsunomiya had a period of training at the Carnation Farm near Seattle. He bought and brought back two cows and two bulls which with the fine stock his father had developed before him has made his cow-breeding farm one of the best known in Japan. We looked over the registration papers of some of the animals and he modestly told of his cow which with her second calf had made such a fine milk record. "They say she is second to the world's record, but I think probably she is only fourth or fifth." We talked of the ups and downs of the dairy business and of cattle-raising. Guests are constantly coming to see his stock and buyers are recommended to him from the island government. He hopes soon to build another barn so as to hold on to his young stock longer and have a bigger crop of calves to sell. All this time his wife and two attractive children were in and out of the room; one felt the home as a potent factor in his life. I was pleased at what he told me of the character of the cattle-raising farmers who, in contrast to the horse breeders, were men of integrity. To be in his day as successful as his father in the simpler days is his hope, and he is ready to work hard to fulfill it. Producing milk record-breakers means four milkings a day, 4 a.m., 10 a.m. and again at 4 and 10. We walked through the barn and saw the rows of beautiful black and white Holstein cattle. He pointed out the great thick meandering milk vein on the belly of

* Japanese liquor brewed from rice.

of Veeman Segis Young Lunde and then with a pat on the back of another cow said, "Here is one that is going to do still better I feel sure."

These three homes are unusual. They aren't representative of Hokkaido rural life, but they point to the possibilities of what rural life can be, they are forward-looking, very human, and above all else wholesome.

A Neighbor's Celebration

The Secretary of this Mission has asked that this preliminary announcement be given publicity in Japan—saying that this celebration will be followed in Korea by similar ones by other churches until well into the Spring of 1935 and the Jubilee Year of special preaching will be the culminating one of the Korean Forward Movement which is now in its third year having been happily blest with great success.

The Korean Mission of the Presbyterian Church will be fifty years old in September of 1934. For this reason it plans to hold a Jubilee Celebration at its next annual meeting June 30-July 3rd in Seoul. Other Mission representatives, Board Secretaries and friends of long standing will be invited to attend.

The Editors doubtless voice the sentiments of a wide constituency in Japan by sending our warm congratulations for this happy occasion. Our fraternal delegate (from the Federated Missions of this country), Mr. Gurney Binford, will doubtless bear more official greetings, when he later attends the annual meeting in Seoul.

TEMPLE GROUNDS AND MINING TOWN

THOMASINE. ALLEN

A little Egyptian bell tinkling in the grounds of Japanese temple is calling a group of about one hundred and twenty children to worship. Such was the 'sound picture' every morning at seven o'clock in our Morioka Vacation Bible School. For again we had permission to use the Temple grounds on the high hill near our home; and following our successful venture of last summer opened for a week an Outdoor Bible School. It meant for the nine teachers getting to the Mt. of the Heavenly Gods, as the name is in Japanese, at about 6:30, help the children some of whom had already gathered, get out the matting to spread on the grass, hang up the songs, pin the posters and pictures on the trees (beautiful tall cryptomerias), fasten the flags, Japanese and Vacation School, to the flag pole for the flag raising service, carry out the little borrowed organ and victrola, see that everything was in readiness and then draw aside under the trees at the back of the temple for a few minutes of prayer. The school was from seven in the morning till four in the afternoon when the flags were lowered after the cleaning had been done.

This year our theme was, 'Some of God's Heroes'.....heroes of Obedience, Self Control, Truth, Courage, Determination and Reliability. The theme for the day was carried out in the worship service, the songs and handwork. Every day one of the classes gave the story in pantomime before the whole school. Each class from the kindergarten babies giving Samuel to the High School girls portraying Ruth, entered into the spirit of the story. The indispensable *furoshiki*, (square piece of cloth in which articles are always wrapped,) proved a most suitable head dress for the people of Palestine, and these with a few simple costumes helped the children to enter more fully into their parts. The natural stage under the trees enhanced the beauty of it all. The last day we invited the parents and had an exhibit of the work done (pinned

on the trees) and gave the pantomime of Joseph in six scenes. The kindergarten children were the sheep, one of the classes having made white caps for them, and were carefully shepherded by the brothers. The camels, each composed of two boys, were also most picturesque and realistic even to the bumps and saddle bags.

Some of the mothers said they wished we could continue the school all the month of August (their only vacation month) but we were due at the mining town up in the mountains where the summer vacation was only two weeks, so had to hurry. We had only two days to get 'washed and ironed.' The heat was terrific and all our clothes as well as ourselves were about wrecked.

Because of various circumstances we could not go to our sulphur mining town last year but the way was opened this year so eight of us boarded an early morning train, then a wee gasoline train to the foot of the mountain and then made the ascent on foot. About fifty children came down the mountain to greet and welcome us and escort us up to the village. This cordial welcome helped us to forget the sulphur fumes, the smoke, the dead trees and general barrenness of the immediate surroundings of the mining town of Matsuo.

Every day from seven forty-five to three in the afternoon about three hundred children were in our keeping and in the evenings we had group meetings for young men and young women, followed by an hour of teaching hymns. These meetings lasted three hours—for they do love to sing. The school building was placed at our disposal and the Principal and teachers were most helpful. In general we followed the same program as at Morioka, adapting it of course to changed conditions. The handwork period and the afternoons were used to make costumes, backgrounds and various properties for the drama of Joseph which we were to give on a more elaborate scale. In spite of a rainstorm on the evening that our program was to be given, a crowd of about one thousand people came. Our program was a review of the week's work. In Japan picture stories are very popular. A story teller will gather a crowd of children on the street, show his pictures as he tells his story and collect his pennies. Some Christian leaders are taking up this general method of telling Bible stories so one of our teachers had his class of boys illustrate the story of Daniel. It was of course

the first time they had ever heard the story but I wish you could all see the lovely large pictures, a set of twelve, which they drew from their imagination, colored with crayon and mounted on pasteboard. Then the teacher, before the large audience told the story showing the illustrating pictures one by one. The pantomime of Joseph, with backgrounds that the boys' classes had made with brown paper and colored paper tape, with the effective costumes and properties that the girls had made, and with appropriate music by other classes off stage made the whole very impressive. The shepherds, herding their flock of little white 'baa-baaing' kindergarten-children-sheep, for some were prone to go astray, were very realistic. Little Joseph in his coat of many colors and later in his robes of Imperial office looked and acted the part splendidly. One of the happiest parts of the evening was the real joy of the children in donning the costumes. In their little dirty and drab lives no such beauty had come and they were transported into an entirely different world. Some wanted to be dressed hours before, and some little Egyptian courtiers with gold paper rings on their fingers sat holding their hands up for about an hour, afraid that they would spoil their finery if they moved before their entrance was due.

On the day of our departure it was again raining but many with umbrellas and rubber boots took us to the Namida Bridge or Bridge of Tears, called so because it is a bridge of separation—separating the little town from the world below, shutting them in with their smoke, dead trees, sulphur fumes, barrenness and six months of deep snow. We stood on the bridge and all sang our Vacation School song and some eyes were moist as the goodbyes were said and sung. Then we wended our way around and down the mountain, the little group at the Bridge of Tears standing in the rain waving for about twenty minutes till a bend in the road took us from their sight.



Kinzo Wakao holding forth at the Ibaraki summer camp, 1933.



IBARAKI RURAL WORK

H. V. NICHOLSON

Five minutes' walk across the fields from our home is the "Ai kyo jiku" (Love your village school) which suddenly leaped into the head lines on May 15, 1932. Keisaburo Tachibana's avowed purpose in trying to blow up the electric light plants of Tokyo was to put the plight of the farmer before the public. He seems to have succeeded in that purpose for this Fall he had the witness stand five consecutive days and his speeches filled the newspapers all over the country! On January 9th, 1933 a young man who helped with the cows at the "Ai kyo jiku" was found in Tokyo with an appeal to the Emperor on his person. Again they were given great publicity and the Emperor actually made a statement in which he said it was his heart's desire to help the farmers. The "blood band," who killed Dan and Inouye, come from a village near Mito.

As a result of all this we feel a special burden of responsibility for reaching the young farmers and giving them a way of hope. I felt especially saddened by Tachibana's statement that nobody would assist them in their desire to help the farmers, so they finally joined the young militarists who were "holding out their hands to them." It is, we repeat, with a sense of the greatest responsibility that we are facing the rural work this year. Ryuhei Kikuchi, Friends' Rural Leader, says that such work may be especially difficult this Fall—but we trust that the very facts of the present situation may bring more thinking young men to us.

Farmers' institutes are being planned for nine different places in Ibaraki Ken this winter. The Methodists are holding one for the first time at Mitsukaido with Kanzo Wakao as leader. The Baptists are continuing their two institutes, which last three days, have several out-side speakers and usually have a large attendance. Friends will continue five institutes for young men and one for young women. In these we limit the attendance to ten and run

for a full week. Mr. Kikuchi is responsible from beginning to end, with the local pastor in daily attendance. Only one or two other speakers are brought in.

Last August a camp was held at the seashore for those who had attended winter conferences. Some twenty young men from various sections of the province gathered for a very much worth while fellowship. Kinzo Wakao made a fine impression on the group and Miss Eiko Mochiji told of her experiences in Denmark. The day Miss Mochiji was there about nine young women attended. A very deep sense of responsibility was felt by the young men for their villages. We feel the purpose of these conferences in raising up local leaders is being fulfilled. One young man tried to start a Bible class in his village, but was so greatly opposed that he feared no one would dare to come. On the contrary the unexpected publicity brought out a fine number and he has started a very important work for his own village.

Our one group of farmerettes wished to do something for their village and decided to start a day nursery. Needing funds they planted half an acre of vegetables. These are now being sold by the Mito Temperance Society co-operative and are a real credit to the young women! I went to the field when they were harvesting their crop and they certainly had a jolly time working together—nine of them. A concrete piece of work appeals to these rural folk in a way something more theoretical will not.

On a public square in the heart of Mito the Mito Service Co-operative is now starting a union work which will include a young farmers' center. Co-operating with the Mito Agricultural School and several young farmers' groups about Mito, they expect to have a farmers' market six days a week at which produce will be sold. There will be a library and rooms where the young men can make their headquarters whenever they come to Mito. Each winter there will be conferences held here for these young men and women. Later on, when our hall is built we hope to have public lectures and other meetings for farmers in this section. The co-operative department store will supply the farmers' needs in return for the vegetables and rice they bring in.

Times are hard and problems prevail, but God lives and His word is, "Go forward!" "Thine ears shall hear a word behind

thee, saying, 'This is the way, walk ye in it.'" May we all seek to be open to the leading of the Lord.

Mito Service Co-operative

The Mito Temperance Society and W.C.T.U., along with several churches, have opened a unique co-operative in the heart of the city. A building of over 200 tsubo floor space and 150 feet frontage on a public square, will be opened before Christmas. Here will be headquarters for temperance, purity, rural and union evangelistic work. We are hoping to build an auditorium on the rear of our lot to seat over a thousand people, for meetings of all kinds.

The Aikokwai, an experienced Christian building concern will be housed here and will put up all sorts of buildings doing the whole job from the foundations up, including fire insurance! A Christian sewing school and rural library and committee rooms will be on the second floor. There are to be five fine rooms on the third floor in which farmers or other guests may spend the night.

About one hundred tsubo of the main floor will be made into a department store, or bazaar, with stalls occupied by various Christian groups or regular shops. Among these will be the Temperance Co-operative which is now handling all sorts of food products. We have the agency for Danish Triangle Milk, Sumire and Kinshi Milk, Hokkaido butter and cheese and expect to expand as soon as we are moved into our shop. Since we have made this start it has seemed worth while to develop a mail order business, which we have already begun in a small way. We would like to get in touch with any Christian co-operative selling work that is now being carried on in order to see if there is not some way in which we can federate and help each other. If any one has any ideas the writer would be very glad to hear from you.

ENCOURAGING TRENDS IN THEOLOGICAL EDUCATION

S. M. HILBURN

Visitors to the Kwansei Gakuin camps nowadays are sometimes seen to stop dead in their tracks and prick up their ears at a new and unexpected note that of late has insinuated itself into the mixture of chords and discords that go to make up the chorus of educational sounds arising from that humming institution.

"You don't mean—but no, it couldn't be! That wasn't the bleating of a sheep, was it?"

No, brother, not at all. It was a goat, just a goat—a somewhat modified edition of the sheep. Just follow your nose and, unless I miss my guess, it will lead you straight toward the Theological Dormitory, where Dean Hori is providing for his would-be pastors a distinctly pastoral atmosphere. If there ever was any idea of bringing up this group of "theologs" in the odour of sanctity, that hope has now been definitely abandoned. In this one point, our experiment with "theological goats" has been an outstanding success.

But speaking seriously, and leaving aside the question of the actual value of the demonstration goat-farm now being conducted by the Theological Department of Kwansei Gakuin, it is, as a symptom of the changing trend of theological education in Japan, highly significant, and, to some of us, most encouraging. To be sure there are varying trends, not all leading in the same direction, but I refer to a noticeable, if belated tendency to make our theological schools in this land practical training centers rather than "finishing" schools in biblical scholarship and the pulpit graces. At last we seem to be approaching the point where we can break away from the curricula and methods of theological training in which we missionaries were brought up in the west, designed as these were to meet an entirely different set of needs prevailing in the west a generation or so ago; and to work out courses of instruction and techniques of training based upon the actual needs of those who desire to prepare themselves for Christian service in present day Japan.

That has been the hardest thing for us to do—to dissociate ourselves from the academic traditions of classical seminary training in which we had been nurtured. We strove with commendable persistence and not inconsiderable financial outlay to reproduce here the very same type of theological institution that had produced us. And we succeeded fairly well. Thus our theological training over here was run into old and tried moulds. Excellent imitations of the theological schools of the west were established, reflecting rather faithfully the characteristics of those seminaries from which their professors had been graduated. That was a piece of historical inevitability, perhaps. And for all we know, it may have been the finest thing that ever happened. But goats! That is something I cannot recall ever having run across in any School of Divinity in the West, though I am sure they are perfectly biblical. Their presence is an exciting indication that theological education in Japan is coming of age, is at last breaking out of the old moulds and is on its way toward closer adaptation to the actualities of its present task.

When, the other day, one of our own kids strayed into the dormitory and proceeded to devour with gusto the Greek and Hebrew notes of one of the students, the incident not only proved conclusively that these subjects do have some practical value after all; but may it not also be regarded as a parable of the new and old in theological training? The practilization of our theological institutions has been long overdue. Mayhap a little kid shall lead them!

And once the start toward practilization has been made, is it too much to hope that in other fields of ministerial service we shall keep on until we shall have worked out rational, empirical, laboratory and clinical methods of training at least on a par with those employed, for instance, in the medical profession? Are the bodies of men any more important or complicated than their souls?

These theological goats hearten us, again, because they represent a second observable tendency in theological education at present—the development of specialization. Let us rejoice at that, as it is a clear sign of advance, of growth, of enlargement in the Christian enterprise. Hitherto we have been able to carry on quite satisfactorily with workers who had received only a general theological education;

and our seminaries have been content to train men almost exclusively for one type of service—the city or town pastorate. But if we are to deal adequately with our expanding task, we must raise up new and specialized types of Christian workers. Goats are the symbol of our willingness and determination to meet that urgent need so far as it concerns the rural field.

This is not the place to speak of similar tendencies toward specialized courses in such fields as Religious Education and Social Service, but the movement is on in our theological schools. Again I say, “Rejoice.”

As a matter of fact, the Theological Department of Kwansei Gakuin has for several years been approaching the problem of specialization from a different angle. We have long been alive to the fact that not all of our students were best fitted for the single type of service which, as mentioned above, has loomed so large in our scheme. We realized that included in the ranks of those being polished for city pastorates there were, so to speak, some sheep, a few goats, and some black sheep. The sheep offered no problem. They fitted nicely into the mould. But what to do with the others! So we have for some time been working on revised curricula and techniques designed to get away from “blanket” attempts at training. Three main lines of specialization are now open to our students after the completion of their second year, by which we hope to utilize more fully the “divers gifts” bound up in our far from homogeneous student body. We are, it must be confessed, doing the job rather imperfectly, since qualified full-time Japanese specialists in any but the biblical, theological and homiletical fields are as yet unavailable; but we are moving, I am convinced, in the right direction. Furthermore, I believe that similar developments are either now taking place or will sooner or later appear in other theological schools of this country as we all strive to deal more effectively with our common task.

But at that prospect, I do not, strangely enough, cry, “Rejoice.” For each of our present seminaries to add on these new departments of specialization would, I protest, be a major calamity. Not one of them that I know has the resources, financial and human, to provide at one time in all these varied fields that quality of work which the situation demands. Wouldn't the sensible and Christian way be

for us to meet this problem together and work out, before the thing has gone too far, some kind of federated or co-operative system whereby each institution would take over by mutual agreement that portion of the whole task for which it is most obviously fitted; and by drawing upon the teaching staffs and student constituencies of them, and concentrating upon a single type of work, develop it to a point of pre-eminence not otherwise possible of attainment? We may not be able to follow the repeated admonitions from abroad that we unite our theological schools, since each has its tangible and intangible "vested interests" which are evidently not going to be sacrificed without greater assurance that the union enterprise would prove successful; but surely there is sufficient Christian statesmanship in Japan to work out some scheme of federation that would permit the newer types of training to start as co-operative rather than as rival enterprises. But I was speaking of goats.

Under the present plan at Kwansei Gakuin, every theological student is "exposed" to rural evangelism, first of all, by the aforementioned pastoral atmosphere that has been contrived for him; secondly, by periodic short-term lectures by specialists in the field of rural service; and lastly, by means of a background course in rural sociology required of all students in their second year. If the exposure "takes," and the candidate has qualifications commensurate with his desires, he will enter upon a course of specialized training designed to make him a self-supporting rural worker, qualified to lead in community service as well as in church activities. That is the ideal, at least, towards which it is proposed to work, and methods as practical as actual experience in goat-raising will accompany every stage of the three-year period of training, if the plan works out.

There are at present a group of seven students who are interested in preparing themselves for service in the rural field, a very promising beginning. These men form the nucleus of a live Rural Life Club. The care of the famous goats, including milking and marketing, is their own responsibility. Under the direction of one of their number, they are also gaining experience in the use of hammer and saw as they construct with their own hands simple sheds to house the chickens and rabbits that are soon to take their places on the campus alongside the goats.

Near the school there is available to these students for observation and experiment the small farm conducted by the Friend-Sha as a part of its social work. Here are being tried out on a small scale a variety of experiments in horticulture, poultry raising and live-stock breeding. There are turkeys; several varieties of chickens (we expect to market capon next year); geese; various breeds of rabbits; pigs; and, of course, goats. Among this year's field products were "habucha," a kind of medicinal tea popular among the Japanese just now; okra, grown also for the seeds which are a favorite Japanese adulterant of coffee (that explains it!); muskmelons and cantaloupes grown successfully, after previous failures, in the open field; peach blossoms, more profitable and less bothersome to raise than the fruit; and a wide variety of the common vegetables, fruits and flowers. This farm expects next year to turn its attention also to simple handicrafts, and in its "Five-Year Plan" there are any number of interesting projects on paper—if only the goats don't eat them up.

But to get back to the training plans of the Theological Department. In order to round out its program, in which the demonstration farm on the campus forms but the starting point, a site in some farming community within bicycling distance of the school is now being sought for the establishment of a center for country work, which shall, at the same time, afford laboratory facilities for research in rural methods, as well as clinical experience for candidates for the rural pastorate. And as if that were not enough for one plant, they plan further to make provision here for holding annual Winter Institutes for the training of lay leaders in the rural field. Negotiations are making progress, so the Dean informs me, and by the time our rural candidates shall have completed their preliminary training here on the campus, it is hoped that everything will be ready for them to enter upon their "internship" in the new rural plant.

DEPARTMENTAL NOTES

GENEVA, AUTUMN 1933

A Press Service has been in operation, under the auspices of the Universal Christian Council for Life and Work, for several years, and has already been of great value to the Christian Press and to the public in general. This service is directed in Berlin, with efficiency and devotion, by Professor Hinderer, whose "*Oecumenical Letters*" are received in the various countries with a real interest and obtain considerable publicity.

It has, however, been felt that Geneva itself, the principal seat of the international Christian organisations, should have a 'press and information service' and the Executive Committee of the Universal Christian Council for Life and Work decided, therefore, at its recent meeting at Novi Sad, to establish an '*oecumenical press and information service*' at Geneva, in collaboration with the Secretariats and Research Departments of the following organisations:

The World Alliance for International Friendship through the Churches.

The World Committee of the Y.M.C.A.

The World Committee of the Y.W.C.A.

The World's Student Christian Federation.

The Research Department of the International Missionary Council.

It is hoped to operate this press service in close contact with the Christian press services of the different countries and to have correspondents in the principal parts of the world; and that it will be possible very shortly to be in a position to supply information on the following subjects to such papers as would like to receive it:

1. The international and Christian work of the Oecumenical Organisations established at Geneva.
 2. Activities of particular interest on the part of the Churches or Christian organisations in the various countries.
 3. Questions or events of universal importance for the Christian world (the Disarmament Conference, the fight against Opium, etc.).
- In this service will be published (in French, English and German):
- a. Information bulletins.
 - b. Articles.
 - c. A multigraphed series of papers which will aim at informing the supporters of the oecumenical movement on such questions as may be of special interest.

(The Editor of the Quarterly has been asked to be correspondent from Japan. She will gladly forward any enquiries concerning the above).

FIRST BULLETIN FROM THE INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE GENEVA

H. L. HENRIOD

General Secretary of the World Alliance and the Universal
Christian Council for Life and Work.

Unity and Co-operation of Christian Forces

Following the meetings of the Executive Committees of the Universal Christian Council for Life and Work (in Yugoslavia, Novi Sad) and the World Alliance for International Friendship through the Churches (in Sofia, Bulgaria) the International Press and Information Service, Geneva, communicates the following letter on the present tendencies and tasks of these two oecumenic movements:

The present world situation imposes on the Churches great international tasks. New obstacles have arisen, but also new responsibilities and hopes.

On the political field contradictory forces and principles are confronting each other. The social sphere, national life, the principles both of civilisation and culture are profoundly modified and directed towards new aims; the uncertainty in all spheres, the material and moral suffering, all this compels the leaders of the oecumenic movement to make sure if their house is built on rock and if their methods of work are adequate. The oecumenic movement must reaffirm the essential principles which are the very object of its existence.

Many questions to-day present themselves to the oecumenic organisations. The problem of the relations of Church and State is one which is specially acute. It is of consequence that the Christian Church study it seriously. She has a duty to speak clearly upon it.

On the other hand, the development of the happy co-operation which unites the Orthodox world and the western churches of the Reformation and the ever closer bonds between the various organisations who claim to belong to oecumenism must hold all our attention.

The meetings of the Committees of the Universal Christian Council for Life and Work at Novi Sad and the World Alliance for International Friendship at Sofia were very important in this respect.

From its very beginning the World Alliance has been concerned with the problems of State and nationalism, attacking it in particular from the viewpoint of Disarmament and of the Minorities question. The resolutions

adopted at Sofia clearly indicate the earnestness and consciousness of their Christian responsibilities with which the leaders of the Alliance are working for a clear understanding of the maze of conflicting aims and interests underlying war and for the stimulation and combination of all Christian forces in the interest of international peace and justice.

The Oecumenical Council for Life and Work on its part, in its study of the duties of the Christian in face of social problems, has been led, in these latter months, to consider the question of State and politics. The next international study conference will deal with the subject: State Authority and its due limitations, from the Christian view-point, in relation to the individual, the world order and the Church. It is obvious what fruitful possibilities of co-operation between these two oecumenic movements arise out of the unification of interests.

The religious, social and political situation of Germany and the re-direction of its Church have led the Committees at Novi Sad and Sofia to examine the application of Christian principles in their relation to the State and Race. After a profound discussion, they reaffirmed the absolute and universal character of the principles laid down by Jesus Christ over against all national and racial absolutisms. On this point the Universal Christian Council decided to send a letter to the authorities of the new Church of the Reich, expressing the uneasiness which has arisen in Christendom at the recent measures adopted in Germany and the Alliance expressed also its grave anxiety.

The historians of the oecumenic movement will, without doubt, consider the establishment of closer relations between the Orthodox and Western Churches, as one of the most important features of oecumenic activity. The regional Balkan Conference in Bucarest in May, held under the auspices of the World Alliance and Life and Work, marked an important step and the spirit of understanding and mutual comprehension which was in evidence at the meetings of Novi Sad and Sofia and the welcome given to the delegates of other confessions by the Orthodox hosts, indicate that the bonds established are close and durable.

These two meetings have emphasized, in short, the development of the co-operation and the interdependence of the oecumenical organisations, especially between the Council of Life and Work and the World Alliance for International Friendship. They have created a joint General Secretariat, a joint Youth Commission and have established in Geneva an International Christian Press and Information Service in which the other international Christian organisations participate. This concentration of effort has permitted of the fixing of the same date and the same place—probably Budapest—for the general conferences contemplated for 1934 and the consideration in common of a world conference for 1937.

The universal crisis has not weakened the missionary spirit of the oecumenic movement. It has given it, on the contrary, a new impulse and has forced it to work with earnestness to seek for the first cause of this crisis, to recognize the faults of Christendom, to be more attentive and faithful to the voice of God.

This short survey, indicating some main trends of work, is intended to show that the World Alliance and Life and Work, conscious of their responsibilities in the midst of the present confusion and distress, endeavour to give their due contribution to the tasks of the Church Universal. These tasks are considerable and demand from all a true consecration. They call for earnest prayer and active support on the part of all Christians. As the lamented Archbishop Soderblom said several years ago, "We are weak, our achievements nought. But it is my firm belief that God's hand guides this oecumenical work. And therefore we can and must carry it on."

THE ELEVENTH ANNUAL MEETING OF THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

WILLIAM AXLING

This year's Annual Meeting demonstrated beyond the shadow of a doubt that the Council has found its place and is a vital force in unifying and correlating the work of the Christian movement in the Empire.

The forty-four communions and national organizations co-operating in the Council sent their key leaders as delegates.

Organization

The Annual Meeting organized by electing Dr. Y. Chiba, chairman; Dr. Y. Abe, vice-chairman; and Messrs. T. Imai and L. J. Shafer, recording secretaries. Only one of the regularly elected delegates failed to respond to the roll call. Including the members of the Council's standing committees there was a total attendance of 140.

Greetings from Near and Far

The government showed its recognition of the Council as a clearing house for the Christian movement by sending two representatives to bring the greetings of the National Department of Education.

Mr. Ishizuka representing the Minister of Education said that Christianity has rendered a service to Japan which is far out of proportion

to the number of its adherents. The superior character of its teachings and the fact that it introduced a new culture into Japan has made this possible. In its present situation, however, Japan is not so dependent on foreign thought and influence as formerly and it is incumbent on Christianity to become indigenous to the soil and soul of the nation.

Mr. Hashimoto of the Bureau of Religions of the Department of Education pointed out that everything that has been taken into Japan's culture in the past has been incorporated into the genius and life of the Empire and that Christianity, if it is going to make its largest contribution, must also develop within the national spirit.

An international touch was introduced when the following cable from Dr. C. Y. Cheng, General Secretary of the National Christian Council of China, was read, "Affectionate greetings. Wish your annual conference every success. We sincerely regret that no representative can be sent in time for October fourteenth." Dr. (Miss) Chomey Oliver, one of the secretaries of the National Christian Council of India, was introduced and brought the greetings of the India Council. She expressed the hope that the Christians of Japan would soon send a Mission of Fellowship to the Christians of India, similar to the one recently sent by the India Christians to Great Britain.

Dr. C. B. Olds representing the Federation of Christian Missions expressed the hope that in these tangled times cooperation of the most intimate kind might continue to characterize the relationship of the representatives of the Christians of the West and the emerging Japanese Church.

Half a Century of Service

A special recognition service was held for Rev. Y. Fujinuma and Mrs. C. H. S. Fisher who have each given over fifty years of Christian service to Japan.

Outstanding Actions

No dramatic epoch-making actions were taken but matters vitally related to the Kingdom enterprise were thoughtfully and frankly discussed.

The proposal to organize a Federation of Churches which will plan and conduct united nation-wide evangelistic campaigns and promote church union came up for discussion in several of the sessions. Two opinions prevailed. One favored a Church Federation integrated with the Council so as to avoid overlapping of functions and activities. Another expressed a desire for a federation entirely independent in its organizational set-up but cooperating with Council.

The incoming Executive Committee was asked to make a further study of this whole question, to secure an expression of the mind of the different denominations and to report to the Annual Meeting in 1934.

The matter of representation in the Annual Meeting has not come under review since the Council was organized ten years ago. In the mean time there have been changes both in the constituency of the indigenous communions and in the membership of the various missions.

A restudy of this question resulted in some change in the allotments of delegates.

In the case of missions, each mission of thirty members or less was given one representative, one additional delegate being allowed for every additional thirty members or fraction thereof if it exceeds fifteen. This will make quite a change in the future representation of the different missions cooperating in the Council.

The Japan Over-Seas Evangelistic Association was admitted as a cooperating unit. This is an indigenous union Christian organization which is interested in work for Japanese residing in Brazil, Peru, the Philippine Island, and is planning to start work among the Manchurians in Manchukuo.

In view of the unfortunate tendencies which are at present beclouding international relations the incoming Executive Committee was instructed to approach the Federal Council of Churches of Christ in the United States and the International Missionary Council regarding the possibility of cooperative efforts and united prayer in bringing about better conditions.

In addition to approaching suitable organizations in the United States looking toward cooperative effort in the interests of world peace the new Executive Committee was also asked to take up with such bodies the possibility of an exchange of fraternal messengers between that nation and Japan in order to clarify the present perilous atmosphere.

Not only in the present crisis but as a part of its regular program the Executive Committee was asked to be constantly alert to the international situation, study the underlying factors and forces and furnish necessary leadership in order to further world peace.

Sectional Reports

The different sections brought in recommendations as follows:

I. Social Welfare Section.

1. That more intimate relations be established between social workers and those engaged in evangelistic work.
2. That rural problems, social policies and work be given a place in the curricula of theological seminaries and that persons be trained for these types of work.
3. That the Church create institutions such as the Folk High School for the development of Christian rural leaders.
4. That evangelistic workers be encouraged to visit personally general institutions for social service as well as Christian institutions of this character.

5. That Churches and Young Men's and Young Women's Associations and other organizations give attention to the application of the Christian ethics to sex life and that literature along this line be created.
6. That, inasmuch as there are actual instances where prohibition has solved the problem of village poverty, the Churches be urged to lay greater emphasis on the question of prohibition.
7. That, while it is a matter of great satisfaction that nationwide abolition of licensed prostitution is in sight, at the same time the problem of unlicensed prostitution will be greatly aggravated, consequently it is imperative that a campaign of sex education and Christian purity be begun without delay; and that schools, the National department of Education and Provincial Social Service Departments be approached in this connection.
8. That Churches, Sunday Schools and Young Men's and Young Women's Associations be urged to form closer connections with schools and other similar community organizations.
9. That, since one of the characteristics of the political crisis is a turning to the past, special attention be given to the Christianization of Japan's peculiar heritage from the past.

II. Section on Evangelism.

1. That organizations throughout the country be encouraged to continue the fine quality of cooperative effort on the part of the Churches begun by the various local committees organized as a result of the Kingdom of God Movement.
2. That a deepening of faith be sought through an appreciation of the spirit of the Oxford Groups.
3. That an effort be made to develop special features in evangelistic meetings and to present the Gospel in common speech.
4. That an effort be made to hold evangelistic meetings for young people with a view to bringing about an experience of conversion among Sunday School pupils.

III. Section on Christian Literature.

The need of a Christian Magazine, a Christian Daily Newspaper and an agency for placing articles by Christian writers in secular magazines was emphasized. It was also suggested that the situation would be greatly improved if there could be a unification of Bible agencies in the country.

IV. Section on Rural Evangelism.

1. That churches centered in the country towns should establish Gospel Schools and make every effort to evangelize the surrounding villages.
2. That efforts be made to establish Christian Folk High Schools.
3. That evangelists who will be prepared to spend their lives in the country be developed and that evangelists of ability be sent to the country. (Able young men should not be drawn away from the country)
4. That City Churches establish close relations with country Churches and make themselves responsible for their support.
5. That country Churches engage in practical endeavours in the villages especially in such movements carried on in the Christian spirit as the cooperative movement.
6. That greater efforts be put forth in evangelism through the printed word; that travelling libraries be formed and "wall newspapers" (posters to be put up on walls along thoroughfares) be carried on.

Budget For 1934.

A budget of 14,000 yen for the next financial year was adopted.

<i>Income:</i>	Balance carried forward	¥ 340.26
	Membership Fees	5,280.00
	Contributions from Organizations and Individuals...	6,300.00
	Subscriptions to the Council Bulletin	600.00
	Offering from Churches on "Council Sunday" ...	1,000.00
	Income from Publications	160.00
	Miscellaneous	319.74
	Total	¥14,000.00
<i>Expenditures:</i>	Salaries	5,150.00
	Administrative Expenses	1,500.00
	Annual Meeting and Other Meetings... ..	1,350.00
	Maintenance of Building... ..	720.00
	Work of Departments	1,600.00
	Rural Evangelism	300.00
	Publication of Bulletin	1,020.00
	Printing... ..	200.00
	Publicity	500.00
	Travel	400.00
	Deposit for Retirement Allowances	258.00
	International Missionary Council Fee... ..	500.00
	Contingent Fund	300.00
	Miscellaneous	202.00
	Total	¥14,000.00

The New Executive.

The new Executive is composed of the following members:

Rev. W. Saba	Rev. C. Sasaki	Rev. M. Tomita
Bishop Y. Matsui	Dr. Y. Abe	Prof. S. Kojima
Bishop G. Akazawa	Principal Y. Hirai	Rev. K. Kitoku
President D. Tagawa	Rev. S. Noguchi	Rev. K. Kodaira
Dr. K. Kozaki	Dr. E. C. Hennigar	Rev. S. Nukaga
Mr. G. S. Phelps	Dr. Y. Chiba	Dr. F. W. Heckleman
Rev. Y. Ubukata	Dr. L. J. Shafer	Rev. M. Nakamura
Dr. E. T. Horn	Miss K. Yamamoto	Miss Mary E. Tracy
Mr. E. Yoshida		

Reorganization.

At the reorganization meeting of the new Executive Committee Dr. Y. Chiba was elected chairman, Rev. A. Ebizawa, General Secretary; William Axling, Honorary Secretary, and Mr. J. Segawa and Mr. Y. Yoshida treasurers.

TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

The Abolition Movement in 1933

The year just closing has seen marked advance in the movement for the abolition of licensed prostitution. Not only did two prefectures, Iwate and Miyazaki, in the closing hours of 1932 join the ranks of the prefectures that had voted for abolition, but Akita ken put that vote into effect making the third ken to abolish the system. Beyond these visible advances there has been a great advance in ways not yet apparent to the public. The most important point to be noted is that the attitude of the Home Office authorities has greatly changed. The authorities have become very much in earnest in the matter of the improvement of social morals. The movies are to be more strictly censored, revues are to be improved, cafes are to be moved off the main streets and more carefully supervised and finally the authorities seem to have committed themselves to the abolition of the licensed prostitute system. Recently the police prohibited the showing of the dramatized 'Tales of Genji' (the famous Genji Monogatari) on the ground that it showed the impurity of the court and nobility of that ancient day, hence was not for the public good. Mr. Kosugi of the bureau of Legislation has been travelling in Europe studying the methods used there for the regulation of prostitution. He is now on his way home and

there are indications that the Department will make an epoch-making change of policy when Mr. Kosugi has reported.

Meanwhile very interesting conversations have been going on between the Yoshiwara brothel keepers and a Christian member of the Diet. Representatives of the Abolition Leagues have sat in on these talks, which have numbered seven through the year. The Yoshiwara men, supported by the keepers in other quarters in Tokyo and Yokohama and some country sections are ready to give up the business at once, provided they may change into dance halls, restaurant business or something of the kind. Osaka keepers are opposed to this. The Yoshiwara people want to make this movement country-wide.

It may well be that in the near future we may see the end of the licensed system. Then it will be for us to put on an even more intense campaign urging social purity, and the regulation of all unlicensed and unregulated forms of vice.

This present month, December, intensive campaigns are being put on in 18 prefectures throughout the empire. Some are making a petition drive, in others bills will be introduced in the Prefectural Assembly. In some cases Assembly members are coming forward and volunteering to introduce these bills. Aomori, Miyagi, Shidzuoka, Aichi and Shiga prefectures are reported to be hopeful fields this year.

The licensed quarters in Mishima, Shidzuoka Ken are in financial trouble. For non-payment of interest on their mortgages the whole quarters have been seized by the bank. This is typical of the condition of all the licensed quarters.

The Temperance Forces Push the 25 year Bill

There is a law on the statute books in Japan making it unlawful for minors to use alcohol. The Temperance leaders have been trying for several years to have the age limit raised from 20 to 25. For this purpose a Union has been formed including the following organizations,—the National Temperance League, W.C.T.U., N.C.C., Y.M.C.A., Y.W.C.A., R.R.Y.M.C.A., S.A., N.G.H.R. (Student's Prohibition League), Buddhist Young Men's Association, Ofukwai and others. This Union instituted a drive for one week, December 7-13, to influence public opinion in favour of this reform. According to reports reaching this writer the situation in the Diet this year is not hopeful for this Bill. Members are preoccupied with the so-called national crisis. Some who have favoured our bill in the past now argue that legislation has been a failure in the United States and therefore should not be attempted in this country. Other supporters have been influenced by the liquor dealers. This but emphasizes the need for this campaign of publicity and education.

The date of this National Temperance Convention has been fixed. It

will be held in Fukuoka April 8 and 9. As there is a large Temperance work especially among coal-miners and railway men in Kyushu it is expected that this meeting will be of great interest.

The Foreign Auxiliary of the National Temperance League

The first annual meeting of the Auxiliary was held in the Tokyo Y.M.C.A. on November 6th. After some reports and discussion regarding the present state of the Prohibition Movement in U.S.A. Mr. Koshio, general secretary of the N.T.L. reported on his recent work in Manchukuo.

The secretary reported the membership of the Auxiliary to be 90, scattered from Hokkaido to Kyushu. The income for the year had been ¥317.98 and the expenditure (including zasshi dai to the N.T.L., cost of literature circulated, printing, postage etc.) ¥307.59.

Members had purchased and circulated 1,700 copies of the 40 page booklet giving a very detailed account of the success of prohibition in Kawai Dani Mura, Japan's pioneer dry village. Of this number Mr. Shacklock of Hirosaki had circulated 800 copies among the various organizations in the rural sections of Aomori prefecture. Mr. Koshio reported that one direct result of this had been that already one village had declared for prohibition.

By a correspondence vote, in which 45 ballots were cast, the following executive committee was chosen—Miss Laura Chase, Messrs. Aurell, Bott, Bowles, Hennigar, Wainright and Walser. The Chairman of this committee is Dr. S. H. Wainright, and the secretary-treasurer E. C. Hennigar, 23 Kami Tomi Zaka, Koishikawa, Tokyo.

The membership fees were revised as follows, Ordinary Membership ¥2.00 entitling the member to the receipt of the monthly magazine published by the N.T.L., and Sustaining Membership 5.00. The N.T.L. secretary presented a number of practical suggestions as to how foreigners may assist the National League. These are being duplicated and will be sent to all missionaries. The Japanese leaders express the hope that an increasing number of missionaries in all parts of the empire will join up with this auxiliary and add force to this movement which is of especial significance to Japan at this present time. The secretary will gladly receive renewed or new membership fees and will give any desired information about the work.

THE KAGAWA FELLOWSHIP RETREAT

P. G. PRICE

Fifty missionaries, some of whom came from long distances, gathered on the evening of November 15th, at the Yokuon Kwan for a two days' retreat with Kagawa. The building belongs to the Japanese National Young Men's Association and is built in Japanese style in a very beautiful and secluded spot at Musashi Kogane not far from Shinjuku, Tokyo.

Supper over, with Dr. C. J. L. Bates in the chair, Kagawa opened his Bible and in imperfect but interesting English carried the group backward and forward with St. Paul in his missionary journeys. We could see Paul's fellow-workers rendering him various kinds of aid and sometimes going ahead of him to prepare the way. It was very interesting too, how he showed that Paul used in his campaigns all our modern methods of teaching, preaching and social service adapting himself to the needs of the time and place.

In the forenoon of the second day, Dr. P. S. Mayer presided. Kagawa outlined his work, settlements, rural centres, cooperatives and literary and translation work. What a mountain it did appear for one man to carry! Each month about ¥2000 is necessary to carry on this work. Then came the dramatic moment when he told how the Kingdom of God Movement was to be carried on another year in spite of great decreases in foreign contributions. He offered to keep on touring the country without any cost to any one beyond his 3rd class railway fare. (A small admission fee will be taken at his meetings, to cover that expense).

Another dramatic moment came when he spoke about lightening his burden by turning some of his institutions over to others. Our great joy in associating with him was mixed with pain because the cross seemed to be ever before him, beckoning him on. We understood something of what the disciples must have felt when Jesus spoke to them about His suffering in the closing months of His ministry. The morning period was closed by a brief but searching devotional service lead by Dr. P. S. Mayer.

The brief business meeting of the Fellowship was an inspiring as any because it revealed how the group of missionaries were the means of supplying Kagawa each month during 1933 with ¥900, almost half of what he requires. That is in truth holding up the hands of Moses. Most of this money comes from U.S.A., Canada and England but over 100 missionaries are making personal contributions which in 1930 amounted to over ¥3000. This is a wonderful achievement in a time of decreasing and uncertain salaries. These contributions should not be confused with gifts to the Kingdom of God Movement.

The business of the Fellowship is carried on by four committees. Finance—Chairman, P. S. Mayer, Publicity—Chairman, T. T. Brumbaugh, Entertainment—Chairman, Mrs. Howard Hannaford and Publications—Chairman, J. F. Gressitt. The Entertainment committee looked after the arrangements for the Retreat. The Publicity committee have published a new Bulletin chiefly for use abroad and the Publications committee look after the translation of Kagawa's books and their publication abroad.

To the great regret of all, G. S. Phelps, who has acted as Chairman for 5 years, presented his resignation. Though pressed to withdraw it, he refused and P. G. Price was elected in his stead. Miss L. L. Shaw was chosen as Vice-Chairman, J. F. Gressitt was relected as Secretary and Dr. P. S. Mayer as Treasurer.

The last part of the Retreat was taken up with a discussion of the Oxford Group Movement. Kagawa saw in it great possibilities and his translation of the Group book "For Sinners Only" is having a wide sale.

Before the discussion, P. G. Price told his experience with the Movement in Canada. All shades of opinion in regard to the Group were brought out in the discussion. Some were critical, some were seeking further understanding and some were almost, if not fully, persuaded. It would appear that the Group movement will occupy a growing place in the work of Evangelism in this country.

The Retreat was closed by a most earnest and impressive devotional service conducted by Miss M. A. Paine.

NEWSPAPER AND CORRESPONDENCE EVANGELISM CONFERENCE OMI HACHIMAN NOV. 2, 3, 4.

Wm. Q. McKNIGHT

The annual meeting of the Japan Christian News agency held at Omi Hachiman during the first week of November brought the usual group of thirty-four Japanese and foreigners who are engaged in Newspaper Evangelism in Japan to that outstanding field of the Omi Mission. For the first time a delegate came from Korea. Kyushu was represented by one delegate. Other districts less distant were well represented.

The program included reports of all offices, business meetings, and two discussions on timely subjects. An unusual amount of enthusiasm was inserted by an innovation in the form of "The Song of the Korean Highway" a song recently composed by Mr. Yoshida of the Omi Mission.

The main street of Omi Hachiman has recently been made into a modern concrete road. The name of the road is "The Korean Public Highway." More than mere atmospheric chill was thoroughly dispelled by the procession around the large-assembly hall of the Omi Hachiman Kyoiku Kaikwan led by choruses of young men and women of the Omi Sales Company singing "Omoeba mukashi Ten Sho Ku Nen." The words of the song cleverly portray the procession of the first Catholic Missionaries over the Korean Highway to the castle of Oda Nobunaga at Adzuchi more than three hundred years ago. The concluding verse pictures the scene of Dr. Vories' first arrival at Omi Hachiman thirty-eight years ago with the words, "I am lonely, konichiwa." Before the conclusion of the procession dignified clergymen were marching with chairs in hand, baskets over head (a la shakuhachi), all shouting the words of the Highway Song.

The subject of discussion the first evening was, "Present World Conditions and the Future of Nationalism." Professor Yamamoto, head of the department of astronomy of Kyoto Imperial University, spoke of his recent trip to America. He felt that America at present resembles Europe of ten years ago. Much poverty and unemployment and depression of spirit has resulted from the unprecedented years of economic collapse. Former prosperous city clubs were Bankrupt. Prices were reduced to half the level of former years.

Nationalism has appeared as a product of these disorderly times. There is danger that each nation may demand that its religion be free from foreign influence and assistance. As for the Christian Religion this results in a loss not only to mission lands but also to the churches of the land that engages in foreign missions. If America recalls her missionaries the churches of America will suffer a greater loss than the nations where missionaries have formerly worked. If Japan wants to have a greater, stronger, Christian Religion her Christians must send missionaries to other countries. It is the church that sends missionaries that receives the blessing.

Mr. Yoshida of the Omi Mission continued by giving his impressions of various trips to Manchuria. He had noticed great changes between conditions as observed on former trips and conditions now.

He hopes for a Scientific Internationalism and adequate measures taken to solve National difficulties. Language is one example of a difficulty that can be solved in only one way. The way out is one language. What fools men have been to make it necessary for the Bible to be translated into 590 languages that all men may read the Word! Omotokyo is advocating Esperanto, but Christians who make much of Internationalism have not faced this problem squarely.

A frank discussion of the international situation took place after these talks. The missionaries present were surprised by what to many was a new atmosphere. This atmosphere may be suggested as a disposition on

the part of Japanese Christians to discuss national problems with the same lack of reserve that foreigners have when discussing together these same problems.

On Friday Mr. Hampei Nagao gave an address on the subject, "Christianity and the Present Conditions in Japan." He felt that Japan is moving in the direction of a laxity on the part of laymen and clergy in regard to many social practices formerly condemned. The same trend is observable in America. Japan is merely going in the direction that America has gone. As Christian workers interested in social affairs we should notice these tendencies and be ready to rebuke them if necessary.

Friday afternoon was given to the completion of reports from the various offices. The statistical summary of these reports are: nineteen offices report 9,983 new applications during the past year, sixteen offices report 1,068 inquirers who have joined New Life Groups. Seventeen offices report a present membership of 5,166. Most offices found the past year's work difficult and discouraging. Exceptions to this were shown in the reports from the interdenominational office at Fukuoka and the Koonkwan, an office conducted for many years by Mr. Garman in Tokyo.

On Friday evening the delegates were entertained by a program of Japanese Drama presented by the Ittoen players from the well-known Ittoen established by Nishida Tenko (see *Japan Christian Quarterly*, Vol. VIII., No. 2 "Tenko Nishida and Ittoen" by C. Burnell Olds). These players undertake their work seriously and hold the attention of their audience from first to last. While the dramas are being presented those players not on the stage offer prayers for the success of their performance. The drama is thought of as a contribution to the improvement of society and as a means of propagating the principles of Ittoen.

Saturday morning about half of the delegates went on a tour of inspection of Omi Sales Company and the Tuberculosis Hospital established by Omi Mission. From there the party proceeded by taxi to the shore of Lake Biwa where the Galilee Maru was waiting to carry them for an hour over the calm waters of the lake on a perfect autumn morning. As usual the hospitality of the Omi Mission called for the unanimous gratitude of the group of delegates.

NATIONAL SUNDAY SCHOOL ASSOCIATION NOTES

HOWARD COVELL

The General Secretary of the Association, Rev. Saburo Yasumura, has accepted the principalship of the Baptist Women's Bible Training School in Osaka. His resignation marks the completion of three years of most successful service to the Sunday Schools of Japan. In his honor the association gave a dinner at the time of the annual trustees' meeting.

Because financial conditions do not permit engaging a full time secretary the administrative duties of the association are being cared for by the members of the Executive Committee, at present made up of Messrs. Chiba (Y.), Fujikawa, Iwamura, Kitoku, Kosugi, Kozaki (M.), Ugai, and Yamamoto. Professor Yamamoto, of Waseda University, is chairman. Mr. Ugai, veteran of decades of service, is vice-chairman, and Mr. Kozaki is secretary. The office secretary, Mr. G. Ishikawa, is directly in charge of business details.

The association's magazine "The Sunday School" will be somewhat reduced in size and will be edited by a committee, with Mr. Iwamura acting as editor.

The newest trustee is Rev. K. Shinohara, of the Evangelical church.

The newly organized association of Sunday Schools in Kurume has been accepted as a unit of the association.

CHRISTIAN LITERATURE SOCIETY NOTES

L. L. SHAW

Friday, December 15 was a red letter day in the annals of the Society, for on that day the new buildings of the Christian Literature Society and American Bible Society were formally opened in the presence of a distinguished gathering of about three hundred, representing every walk of life. Dignity, simplicity and brevity (the programme lasting only one hour and twenty minutes) were the key note of the ceremony and throughout the whole the note of thanksgiving was uppermost.



New Christian Literature Society Building

Mr. Hampei Nagao was in the chair and the chief speakers were Their Excellencies the American Ambassador and Mr. Ryutaro Nagai, the Overseas Minister. The devotional part of the programme was ably conducted by Bishops Heaslett, Presiding Bishop of the Anglican Communion in Japan and Bishop M. Akazawa, of the Japan Methodist Church.

The Ambassador in an eloquent address emphasized the part that literature plays in moulding the life and ideals of a nation and of the special importance of good books in Japan where the printed word is so highly valued and where practically all can read.

The Overseas Minister in a striking address expressed his indebtedness to Dr. Wainright as his teacher and leader in his college days. He paid a great tribute to the influence which devoted Christian teachers exert over the lives of their students and added that even yet when he met the doctor he expected a sermon!

In the course of his eloquent address he pointed out how our present civilization with its emphasis on materialism was failing to create and uphold moral values and that as the Christian religion is already exerting a great influence upon the national life now is the time to push forward.

All nations are straining to recover financial prosperity but the present suffering is opening the hearts of the people to God and compelling them to seek surer foundations of life so that a great opportunity faces the Christian forces in Japan.

Then he himself as a Christian called upon all to put forth every endeavour to send forth the full message of Christ to influence the social, economic and political life of Japan and to use the printed and the spoken work to reach every corner of the Empire. He pleaded for strong and fearless witness.

A member of the Privy Council, a member of the Cabinet, representatives from various societies and churches, and leading Christians specially interested in the work of the two Societies were present.

On all sides favourable comments on the beautiful appearance and suitability of the building were heard and every one was impressed both with the great growth of the work under the able direction of Dr. Wainright and Miss Bosanquet, the pioneers of the movement, and of the vast work that lies ahead for the Society under God's guiding hand.

Many letters of congratulation and encouragement were received showing wide interest in the cause of Christian Literature and in the advance step thus undertaken. Bishop Paul B. Kern said, for example, that the establishment of an important headquarters, like this, for Christian Literature, on the main thoroughfare of Tokyo was a magnificent challenge to the prevalent materialism and unbelief and nothing less worthy would meet the demands of the hour.

NEW BOOKS

The Gospel Through Drama—Fukuin Gikyokushu—Compiled by T. T. Brumbaugh, pp. 159. Price 50 sen.

This book gives six modern religious dramas which have been produced with good effect by young people in Tokyo. Miss Gerrish has given a fine Christmas pageant which was produced at Fukuoka Jogakko. Mr. Ishikawa tells in detail how to use the puppet doll drama for religious purposes and has given two good Bible dramas for this purpose.

Through the book the reverent attitude so necessary for effective work in religious drama is maintained, it being borne in mind that a religious play should be an act of worship not only for the audience but for the players, and not only at the time of the performance but even during rehearsals and preparation. It is believed that this book will be of great assistance to leaders of youth in the churches and schools of Japan as they seek to employ every good agency for the advancement of the Kingdom of Christ.

Jesus Christ—By Sarah F. Clarke (English), pp. 116. Price 50 sen.

This book is intended to help in teaching English Bible classes. It consists of forty lessons and in each the outline is given followed by the Bible passage to be used. It is intended to be put into the hands of each student. The English is simple and direct and the Bible passages are chosen to present Jesus as Teacher, Friend, Leader, Mediator and Saviour. Teachers of English Bible classes will find this book invaluable and it should be widely used.

Quest and Conquest—English—Mrs. M. L. Cary. pp. 13. Price 15 sen.

This is a booklet to be used as a text for English Study Classes and is written in parable form with the idea of leading the seeking soul to find and know God.

Christian Conversions in Japan—Kaishin Monogatari by K. Tanaka. pp. 137. Price 40 sen.

This is a very interesting account of the conversion of those who are prominent Christians in Japan both men and women, and will be of great use in leading and interesting non-Christians. The stories are well told and all will find help in reading these stories of remarkable conversions. Few books of this type are available and this one will be welcomed by all.

The Christmas editions of both magazines and cards were all sold out and the Christmas sales of C.L.S. books were excellent and very encouraging to the staff.

REPRINTS

Kani Kirisuto Den—The Life of Christ—Miss S. Ballard. pp. 43. Price 15 sen.

This short outline of the life of our Lord is reprinted in a small attractive booklet with two pictures. This is the sixth edition and will prove very useful for catechumens and also for mothers to use for their children.

For Sinners Only—(Tada Tsumibito no Tame) By A. L. Russell. Translated by T. Kagawa. pp. 534. Price ¥1.50.

This book is being eagerly read by the pastors all over Japan and by all who are interested in the Oxford Group movement.

Accounts have been received of striking changes in the spiritual life of individuals through reading this book.

BOOK REVIEWS

REGIONAL REPORTS—JAPAN. Laymen's Foreign Missions Inquiry.
O. A. Petty, Editor. \$1.50. pp. 216. Harpers, New York, 1933.

FACT-FINDERS REPORTS—JAPAN. Laymen's Foreign Missions Inquiry. O. A. Petty, Editor. \$1.50. pp. 316. Harpers, N. Y., 1933.

"First the full corn in the ear, then the ear, then the blade"—thus does the Laymen's Inquiry reverse the order of nature. Having spent over a year in digesting the full corn of "Rethinking Missions" one expects and receives little from this later botanical inspection of ears and blades. The second of these two volumes—the Fact-finders' Report—was the first chronologically, and is the most impressive. One regrets one's former jibes at the good people of the Fact-finding Group. They found fault, of course, but they did find facts—many of them obvious, everyday facts to us missionaries, but unavailable to the general public and uncongenial to the scientific mind without the trappings of charts, graphs, and tables which ornament the present volume.

If the Fact-finders seldom caught sight of the Spirit of Missions, or of the Real Japanese Church, the reason is because such things cannot, like *lepidoptera*, be caught, pinned down, and analyzed. Concerning the conclusions of the Report, little need be said beyond what already has been said elsewhere about "Rethinking Missions." It is sad to think, however, that after months of living among us, these friends left, still thinking that we call the Japanese "heathen" and our co-workers "native evangelists!" The fact that the most challenging recommendation concerning personnel (p. 46) was based, not upon open data openly arrived at, but upon "confidential interviews with most of the leaders of the Japanese Church" does not enhance the scientific value of the book. However, it is a useful—if not a challenging or inspiring volume—one which we shall like to keep on our shelves to read on those long winter evenings which never seem to come.

The volume of Regional Reports contains the material from which the recommendations of "Rethinking Missions" were distilled. Each chapter is followed by a long section of collateral data extracted from the Fact-finders' Reports. A little judicious use of the scissors and paste, and the two volumes could have been reduced to one readable book of convenient size. Since the work is supposed to represent the opinions of the entire commission, names of authors are not appended to the chapters, except in

two instances. The chapters on Christian Higher Education and Women's Interests and Activities impress one as being the most sincere and objective.

This volume is significant as a study of the minds of the appraisers, as well as of the work they were appraising. From its pages they appear as high-minded men and women, skilled in their own fields but encumbered with many presuppositions and lacking in special preparation and historical perspective for the task at hand; little interested in Missions as an organic living thing or in the perpetuation of the missionary movement; over-afraid of being contaminated by contact with missionary opinions, and quite often handicapped by the shallowness of their own observations or the smudginess of their notes. (The reviewer counted no less than twelve factual errors on a certain page!) In general, every foreign adaptation in Japan was "ugly," every Japanese custom "gay and charming," the Church was a pattern handed over by conservative evangelical missionaries of the nineteenth century, present-day missionaries are well-intentioned persons "lacking qualities of personality and leadership" and intent only on making converts; the Church is a stumbling block to the spread of Christianity, and its greatest social prophet a man with a warm heart "who does not appear to be well-informed on economic questions." (p. 45) Rejoicing occurs when results are found outside the ordinary channels. One writer, after describing the "two greatest schools in Japan" concludes with a note of triumph that both of the founders are "non-mission Christians!" (We shall refrain from commenting on the disaster that has befallen one of these great schools since the above report was written.)

Yet, when all is said and done, the appraisers should be forgiven for the errors into which they fell. Lost in a maze of trees, they nevertheless, at times, caught brief glimpses of the wood in which they were wandering. Let us be duly grateful for such glimpses!

The style of this volume suffers by contrast with the classic lucidity of "Rethinking Missions" and the journalistic directness of the Fact-finders' report. It is careful, exact and often labored. The first half of the chapter on Secondary Education, however, is a stylistic gem of the purest ray serene—impressionistic, rhapsodical, satiric, and highly adjectival. To the writer (who is the wife of the chairman of the Appraisal Commission) everything is either "wonderful," "beautiful," "precious," "sweet," "perfect," or else "pathetic," "shocking," "overwhelming," "hopeless," "conventional," "absurd," or "terrifying." One cannot conceive why this section was included in a volume which professes to be an objective appraisal: the description on page 97 of the interior of a certain girls' dormitory surely belongs not here but in the collection of the Great Bedtime Stories of the World! Despite her occasional flashes of insight,

the writer's disregard for facts and her tendency to let her prejudices overcome her judgment, render her conclusions valueless.

Both books are well edited. The names of Japanese persons and places are generally correctly spelled. The Mission of the "Canadian Methodist Episcopal Church" appears on one page, and *houris* which Webster defines as "nymphs of the Mohammedan paradise" flit across several others, but, on the whole the books avoid the usual mistakes into which Western visitors to the Orient are wont to fall.

One leaves the perusal of these volumes in a somewhat let down frame of mind. Whether done in the interests of publicity or of so-called scientific method, it was undoubtedly a wise move to publish "Rethinking Missions" with a blare of trumpets first, and these reports later. History has been made, and one turns away with mingled feelings from the records of a pseudo-scientific age's final and most disastrous attempt to apply physical measurements to the imponderable things of the Spirit.

WILLIS LAMOTT

WORLD TIDES IN THE FAR EAST. Basil Mathews. 160 pages. 2 shillings. Edinburgh House Press, London.

This is an amazing little book, extraordinarily complete within the necessarily narrow limits, the result of much labour on a vast amount of carefully collected and tested material, which has been boiled down, not into dry bones or gelatinous generalities, but into a terse series of facts and deductions. The style is bounding with life, fiery with enthusiasm, yet the tone is wise and sympathetic. Only a mind with an unusual power of mastering facts and realizing their cosmic significance, could thus grasp the essentials of every subject touched. Difficult and delicate ground is trodden, but always with the desire to be fair-minded to all parties. Condensed as it is, there is yet room for some exquisite pages on the poetry and culture of China and Japan, and for a few lifelike biographical sketches.

The book opens with a chapter on "The Springs of the Far Eastern Conflict." A few vivid words describe the unique revolution, the bewilderingly rapid transformation which has happened within living memory in this part of the world, and the three tidal movements which fill the world with the tumult of their conflicting waves—first, the insistent, driving, domineering flow of Western civilisation; then, the tide swept forward by a volcanic submarine upheaval of national self-determination; lastly, the tide formed by the oceanic currents of Bolshevism.

The chapters on the "Secular Religions of China and Japan" and on "The Times that Shake Men's Souls" are as nearly up to date as is possible where the position changes so rapidly from day to day. They are written with much insight and sympathy; for instance, with regard to the peasants of all lands.

There are, indeed, terrible indictments of the world-conditions of today and the reasons why we have come to such a pass, but we are not left hopeless. The spiritual side of things occupies a large part of the book. "To Whom shall we Turn?" and "The Tides of God" are the names of the two last chapters and deal chiefly with Christian movements in the Far East; and the book closes on a note of hope and courage founded on an invincible faith in the power of God and the eventual victory of the Cross of Christ. So one lays it down feeling rather breathless with battling against so many strong currents, but yet refreshed, inspired, for there is solid ground under our feet.

AMY C. BOSANQUET

*REMINISCENCES OF SEVENTY YEARS, Hiromichi Kozaki, ¥4.00
Kyo Bun Kwan.*

This book is a translation by the author's brother of the Japanese original which was published seven years ago.

It is hardly possible for any successful person to write his autobiography without exposing himself to the charge of boasting, and it must be admitted that there is much in the book of no great interest to one not closely related to the Kozaki family. Nevertheless, it is certainly true that he has been one of the outstanding Christian leaders of Japan, and the story of his life gives more insight into the development of the Christian Movement than would that of any other Japanese Christian.

The sections on the Kumamoto Yogakko, early days at Doshisha and in Tokyo, the effort at Kumiai-Nihon Kirisuto Union, his period as president of Doshisha, and his attendance at the World's Parliament of Religions in Chicago, are particularly interesting and significant. The story of his marriage is very interesting and the fine recognition of Mrs. Kozaki's part in his success is noteworthy.

The book will be considered in some quarters an unwarranted and ungrateful attack on missionaries. He is pretty severe, and in one instance, at least, inaccurate. On p. 104, he says the missionaries in Kyoto opposed Capt. Janes' lectures in Doshisha because they were angered by his attacks on them. I have in the mission secretary's file, a copy of the long letter conveying the missionaries' protest, signed by Drs. Otis Cary and M. L.

Gordon, and no one reading it could fail to be convinced that they were protesting because they were deeply and sincerely shocked by what seemed to them Capt. Janes' blasphemy and simply desired to protect the students from hearing more of it. Nevertheless, it is time the Japanese side of the Doshisha controversy had a hearing. So far as the Kyoto residential property is concerned, I think there is no question of the Doshisha's legal position. The apparent animus against the missionaries in this book rises from the bitter things that were said and published about Kozaki at that time by the Board and the Mission. Some of the things he did were clearly indefensible, such as the effort to change the Constitution; but bringing over an eminent lawyer from America, securing diplomatic pressure, and working on the Prime Minister, were all procedures which may be common enough in some other mission fields, but this is the only instance I know of in the whole history of the Christian movement in Japan, and it cut. I personally think it was the wrong way to handle the matter. Whether it was or not, the life-long resentment of Kozaki and his friends is by no means surprising. Added to this is his perfectly justified resentment at having been pilloried by the Mission and the Board all over America as a dangerous heretic, when he was simply twenty or so years ahead of the average of the Board's missionaries, and only abreast of the leading Congregational ministers of the time in America. His terrible heresies would now be considered extremely conservative by the average Congregational minister. Despite his criticisms of its missionaries, I think the American Board has good reason to be proud of having had a part in producing a man like Kozaki.

As I am credited in the author's preface with the proof reading, it is only fair to me to say that there was a misunderstanding. While I read the first proofs, it was my understanding that final proofs would be handled by the Kyo Bun Kwan. I never saw proofs with page headings, nor of course, the preface to the English edition.

DARLEY DOWNS

*SKETCHES OF MEN AND LIFE—Ippei Fukuda, pp. 146, ¥1.00
Kenkyusha Press, Tokyo.*

One breathes the very spirit of Japan in these pages and cannot but feel that he possesses a better understanding of the country when he has finished the book. A subtle appreciation is approached of that something which lends Japan her charm and which entitles her to the claim of misunderstanding, or at least a lack of understanding, by Occidental peoples. The small volume, however, is not a defence, but a sympathetic interpretation of Japanese men and life.

The first half of this compilation contains character sketches of seven living Japanese statesmen. In the lives of these men the real moving forces of Japan are sensed. One learns, too, that this modern covering is a very new thing, after all, and that Old Japan, being but in the youth of another incarnation, is more with us than even those who mourn her going care to admit.

In the *Man of the Crisis* a glimpse is given into the mind of the War Minister, described as 'an idealist by nature and a soldier by disposition and training.' One reads with interest of his stabilizing influence during the excitement of the May 15 affair and his strong hold on the army. In a timely sketch—they are all timely—of the life and character of the Last Genro, a sage's view of constitutional history in Japan is given. A man of character and personality, who knows the art of masterly inactivity when such is good, in a time when Japan needs most of all rest and confidence—this is the prime minister, the man who heads the government in the gravest crisis of Japan's constitutional history—for this "emergency" is a *political* one, a test of constitutional government. Uchida is the personification of a most significant change in the temper of the nation he has so often represented abroad, a conclusion that internationalism is an insufficient foreign policy. We next meet Toyama and Ozaki, the two most opposite men in Japan, each with a unique record of service to the country they love equally—the former the chief of *ronin*, the latter the champion of liberalism in government.

Each sketch in this series is so meaty, one or two at a time make a good nourishing meal. All are well seasoned and spicy, for the author has the art of an accomplished journalist. His engaging style is more apparent as one revels in the second half of the volume. Here he is at his best. We are fortunate in possessing a Japanese writer who can so thoughtfully interpret his country in a superior literary style. In his philosophy of bathtubs, sparkling with wit, he entertains, as indeed he does throughout, but he seeks rather to reveal. Whether he takes us to the monastery or to the cafe, whether he interprets Japanese painting—the best I have read—or throws new light on the visionary Hearn, the reader is aware that here he is looking at the soul of Japan.

[BARNERD M. LUBEN

PERSONAL COLUMN

Compiled by Anne L. Archer

NEW ARRIVALS

ARCHER. Deaconess A. L. Archer (M.S.C.C.) is a "New Arrival" on the Editorial Staff of the *Japan Christian Quarterly*, having succeeded Miss Margaret Archibald, who so ably filled the position of Editor of the Personal Column for some years. It is hoped that Contributors, old and new, will rally to her support and keep up the good reputation of this important Column.

SMITH. Miss Sarah A. G. Smith (A.F.P.) arrived on Sept. 11th to teach in Friends Girls' School. Her address will be, 30 Koun Cho, Mita Shiba Ku, Tokyo.

ARRIVALS

CHAPMAN. Mr. J. J. Chapman (P.E.) of Kyoto, returned from a visit to America, November 11th, accompanied by a guest, Miss Janet Hoskins, of Virginia.

CHAPPELL. The Rev. and Mrs. James Chappell (P.E.) are expected to arrive in Japan during the latter part of January, returning from furlough in England. They will resume their work at Mito Ibaraki Ken.

GERHARD. Rev. and Mrs. P. L. Gerhard, Ph.D., and son Paul arrived in Japan Dec. 15th on the Asama Maru. Dr. Gerhard will resume his work as an English teacher in the Tohoku Gakuin, Sendai.

HUTCHINSON. The Rev. and Mrs. E. G. Hutchinson, with their infant son (C.M.S.) are expected to arrive from England on Jan. 6th by S.S. "Corfu." They are located to Yonago, Tottori Prefecture.

SPACKMAN. The Rev. and Mrs. H. C. Spackman (P.E.) reached Kobe Dec. 28th, returning from furlough in England. Their daughter Katherine will remain at school in England. Mr. Spackman's address will be.....St. Paul's University, Ikebukuro, Tokyo.

REEVE. The Rev. and Mrs. Warren Reeve (P.N.) arrived in Japan on November 17th, after a furlough spent in England and United States. Mr. and Mrs. Reeve will reside at 739 Sumiyoshi Machi Sumiyoshi Ku, Osaka, where Mr. Reeve is engaged in Evangelistic work. Mrs. Reeve was formerly Miss Joan Price of the C.M.S.

DEPARTURES

- BUCHANAN. Rev. and Mrs. Daniel Buchanan (P.N.) and four children, sailed for United States on Nov. 28th, per S.S. "President Taft" for regular furlough, antedated owing to the health of their youngest daughter.
- COLLINS. Miss Mary D. Collins (M.E.C.) of Iai Jo Gakko, Hakodate, sailed on furlough Nov. 14th.
- DOUBLEDAY. Miss S. C. Doubleday (C.M.S.) of Kure, expects to sail for furlough in England by S.S. "Ranpura" on Feb. 2nd.
- JANSEN. Miss Bernice Jansen (P.E.) sailed on S.S. "President Taft" for United States on Nov. 28th. She will spend this winter and next Spring studying, and hopes to return to Japan early next autumn.
- JOHNS. Miss I. M. Johns, (C.M.S.) who came to give temporary help in the Poole Girls' School, Osaka, sailed for England on Nov. 10th by S.S. "Comorin."
- McKIM. The Right Reverend John McKim (P.E.) Bishop of the District of North Tokyo, left October 26th for Honolulu to recuperate from his recent illness. He expects to return to Japan the latter part of March. The Right Reverend Bishop Reifsnider will be in charge of the district until the return of Bishop McKim.
- RICHARDSON. Miss C. M. Richardson (C.M.S.) expects to sail for England by S. S. "Corfu" on Jan. 19th on furlough.
- TAYLOR. Miss Erma M. Taylor, (M.E.C.) sailed on furlough on Nov. 14th.

BIRTHS

- HUNTLEY. To Rev. and Mrs. Frank Huntley (American Bd. Cong'l) a son, Christopher, born in Kyoto Dec. 1st.
- NORMAN. To Rev. and Mrs. W. H. H. Norman, (U.C.C.) a daughter, Margaret Grace, born at St. Luke's Hospital, Tokyo, Oct. 19th.
- ROBERTS. To Rev. and Mrs. Floyd Roberts, (American Bd. Cong'l) a son—John Taylor, born in Yokohama, Oct. 20th.

MARRIAGE

- SANDBERG-HATCH. The marriage of Miss Minnie Sandbergh to Rev. Charles Hatch took place in New York City on July 11th. Mr. Hatch is Sec. of the New York City Mission Society (Baptist). Mrs. Hatch spent a short time in Japan as Principal of Soshin Jo Gakko. Their address will be35 Edgecliffe Terrace, Yonkers, New York City.

DEATHS

- CORRELL. A cablegram to the American Church Mission announces the death of Mrs. Irwin H. Correll, widow of the late Rev. Dr. Correll, at the home of her daughter Mrs. John Rabbitt, East Orange, N. J.
- SPENCER. Mrs. Matilda A. Spencer, (M.E.C.) retired, died at the age of 83 in Glendale, California, U. S., Oct., 7th. Tokyo 1878-1923.
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MISCELLANEOUS

- BOOTH. Mrs. Eugene S. Booth, formerly connected with the Ferris Seminary through her husband, who was principal for forty years, is spending the winter at the Ferris Seminary Residence.
- BRAITHWAITE. Mr. George Burnham Braithwaite and family have moved from Mita to 6 Hikawa Cho, Akasaka, Tokyo.
- BOWLES. Mr. and Mrs. Gilbert Bowles have moved from 30 Koun Cho to 14 Mita Daimachi, 1 Chome, Shiba ku, Tokyo.
- CRAGG. Reports from Switzerland state that Miss Emily Cragg, daughter of Dr. and Mrs. Cragg of Kwansei Gakuin, is much improved in health.
- FARNUM. Rev. and Mrs. M. D. Farnum, of the Inland Sea Mission, are staying at 57 Ripley St., Newton Centre, Mass. Mr. Farnum is studying at Newton Theological Institute and Harvard University.
- MCKENZIE. Dr. D. R. McKenzie of Toronto, Canada, (U.C.C.) is reported as making a very satisfactory recovery after his recent illness.
- NETTINGA. Miss Dena Nettinga (P.N.) of Kanazawa, who has been in Tokyo for medical treatment since September, expects to return to her work at the beginning of the year.
- SMITH-McALPINE. Announcement is made of the engagement of Miss Pauline H. Smith (M.E.C.) of Aoyama Gakuin, to Mr. James Augustine McAlpine (R.C.A.) son of Dr. and Mrs. R. E. McAlpine.
- STRONG. Mr. and Mrs. Tracy Strong of the World's Committee of Young Men's Christian Associations, spent the month of November in visiting Associations in Japan. Mr. Strong is a world-wide authority on Boy's work.
- STEDMAN. Rev. and Mrs. F. W. Stedman (A.B.F.) formerly of Morioka may be addressed at Manning St., Hillsdale, Michigan, U. S.
- THOMAS. Rev. W. T. Thomas (P.N.) is now residing at the Tokyo Y.M.C.A., Mito Shiro Cho, Kanda, while attending the School of Language and Culture.

TOPPING. Rev. and Mrs. W. F. Topping (A.B.F.) of Himeji, have moved to 69 Shimotera Machi, Himeji.

ZOLL. Mr. Donald Zoll, formerly with Doshisha University, Kyoto, joined the Missionary Staff of the Tohoko District (P.E.) early in November. Mr. Zoll is at present attending Language School in Tokyo.

Received too late for classification.

Miss J. E. Voules returned from one year's furlough in September and resumed residence at 37 Goken Yashiki, Himeji.

The Rev. E. Allen returned on Nov. 28th. He will be again in charge of St. Peter's Church, Fukiai, Kobe, and will live with Bishop Basil at Gwai 15, Shimoyamate Dori, 5 Chome, Kobe.

Mrs. Kettlewell returned from leave on Nov. 30th, and will again be at 2 of 1158, Kaketa, Mikage, Kobe Shigai.

Miss Lenora Lea of the Shoin Koto Jo Gakko has been ill, and by doctor's advice has gone for 2 months' rest till the end of the year with the Sisters of the Epiphany at Sanko Cho, Shiba, Tokyo.

Rev. John Batchelor and his wife of Hokkaido celebrated their Golden Wedding Anniversary early in January.

Rev. A. Oltmans formerly of Meiji Gakuin and Miss Sarah F. Clarke (P.N.) of Hiroshima were married in Kobe on Jan. 16th.

Dedications.

Taking advantage of the presence in the country of the Chicago President of the Kobe College Corporation, Dr. Shailer B. Mathews, an early dedication was held of the beautiful little Memorial Chapel erected in honor of the President Emeritus of Kobe College—Dr. Susan Searle. Miss Searle is now in California but plans to come, with two more members of the American Corporation, for the formal dedication of all the new Kobe College buildings at the new site in Nishinomiya in April of 1934.

A very attractive and well-planned Chapel was dedicated at Habu, in the Inland Sea Mission, with funds collected by Church Members and friends, together with aid from the proceeds of the sale of the "Fukuin Maru." The Chapel is called "The Fukuin Maru Memorial."

Readers who keep their back numbers of this Quarterly will please note the following addenda to Mr. S. Murao's article in the Autumn issue.—he writes—On Pg. 350—24, after "be compared" should be inserted the following—

"to young men who are taught very diligently the ethics and tactics of suitors and are made to practice them in theory, but are never actually introduced," and then go on to—"to young ladies." (Mr. Murao very kindly absolves the Quarterly proof-reader from blame for the above omission and the Editor feels sure that any who look up the reference will be tempted to re-read this valuable article).

WHO'S WHO IN THIS ISSUE

JANET OLTMANS (Reformed Church of America) is the daughter of Rev. Albert Oltmans, long of Meiji Gakuin. She was born in Japan and is now a teacher at Ferris Academy, Yokohama.

GURNEY BINFORD was last year Chairman of the Federated Missions Conference. He is a missionary sent by The Friends of Philadelphia.

A. R. STONE has been transferred from his earlier field in Nagano district to the vicinity of Shizuoka. During his furlough he recently took his M.A. at Toronto University, writing on the Rural population problem from both the economic and social standpoints. Mr. and Mrs. Stone are under the United Church of Canada.

ANNIE BELLE WILLIAMS is a missionary of the Methodist Church South and a teacher at Lambuth Girls' School in Osaka.

HIDEO ISHIDA is a graduate of Doshisha, and his wife of Kobe College. He had some educational experience along agricultural lines before taking his theological training.

FRANK CARY is an Oberlin man, missionary of the American Bd. Congregational, was born in Japan of missionary parents and has long worked in the Hokaido district.

AIKO KISHI, who has sent us translations before, is a Kobe College graduate whose husband also is publishing many translated poems.

THOMASINE ALLEN is a missionary of the Baptist Board. Last year she was doing valiant relief work in the starving districts of the North and some good quick work after the tidal wave destruction.

H. V. NICHOLSON is also a "Friend" from Philadelphia, especially well-known to the missionaries for his fire-insurance activities, but evidently equally busy along other preventive and curative lines.

S. M. HILBURN is finally achieving what has seemed the impossible and actually introducing some drastic changes into Theological Training in the Kwansai Gakuin where he represents the Methodist Church South.

MISS ANNE L. ARCHER—our incoming gatherer of Personal Notes is a member of the Missionary Society of the Church of England in Canada. She takes the place of Miss Margaret Archibald who has so long and very ably carried this bit of genuine service—a task which requires much time and patience. Readers should be grateful to both retiring and incoming contributors, as the Editor well knows!

REV. SAM and DOROTHY FRANKLIN are Kyoto missionaries of the Presbyterian Church North—assigned to student work there and much interested in social service of various types at present.